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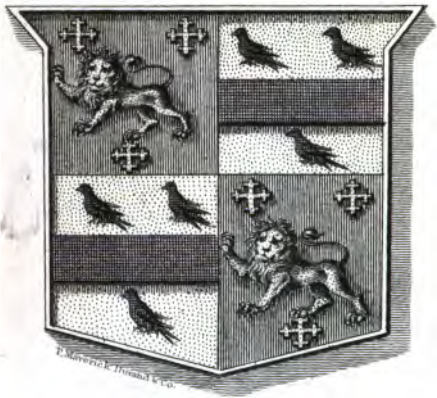

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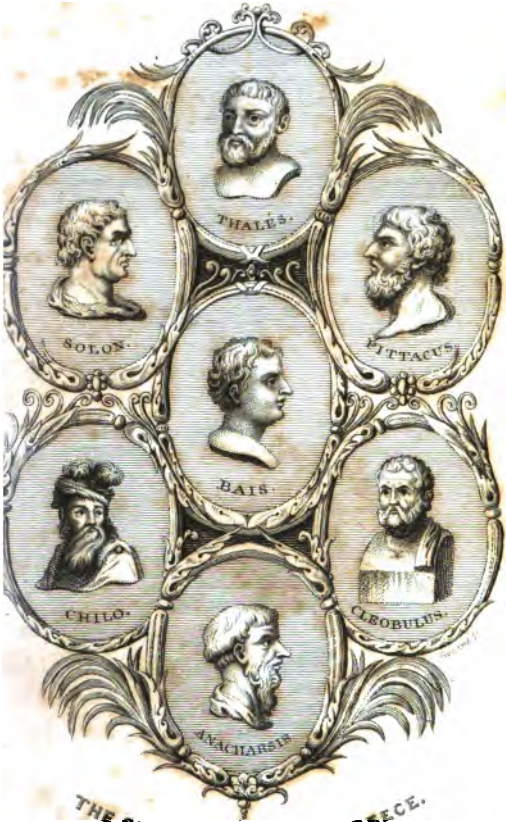

THE SEVEN SAGES OF GREECE.

Pub. by Chas. Johnson.

LIVES

OF THE

ANCIENT PHILOSOPHERS.

BY

M. DE LA MOTTE FENELON,

ARCHBISHOP OF CAMBRAY.

WITH A LIFE OF THE AUTHOR.

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LIFE

OF

FENELON,

ARCHBISHOP OF CAMBRAY.

FRANCIS de SALIGNAC de la MOTTE FENELON, Archbishop of Cambray, was born in the Castle of Fenelon, in Perigord, on the 6th of August, 1651. His ancestors were equally distinguished for their bravery and their learning; insomuch that his own name was said to be the ninth which had reflected literary honour on the house of Salignac. He had the good fortune to be taken in his childhood under the especial care of his uncle, the Marquis de Fenelon, a nobleman who united in himself the virtues of all his race, and who was pronounced by the great Condé to be "equally fitted for the field, for conversation, and for the Cabinet." Brought up under the direction of such a character, and sheltered, in the bosom of retirement, from all society or discourse that could corrupt his tender mind,

Fenelon, from his earliest years, gave promise of all the useful talents and mild graces which throughout life distinguished him, and rendered him as respected as he was beloved. Having resolved to devote himself to the service of the church, he was sent, at twelve years of age, to the University of Cahors to commence his studies, which he went to Paris to finish, and preached in that city, when he was only nineteen years of age, with the greatest success. His uncle, however, though delighted with his youthful eloquence, was too prudent, and too truly religious, not to tremble at the possibility of his being led away by the applause of men, and tempted to make his discourses, like some in the present day, the vehicles of mere declamation and inflated sentiment. He therefore advised him to observe silence in public, and devote his private hours to study and meditation, until his knowledge should be matured, and he might feel himself qualified to instruct conscientiously in his sacred vocation. Fenelon willingly followed advice of which his own modesty and piety showed him the propriety, and devoted himself silently and sedulously to the improvement of his moral and intellectual powers.

The two great parties that divided religious opinions at that time in France, were the Jesuits and the Jansenists. To the institution of the Jesuits, no other that has yet appeared in civilized society can bear any comparison in point of foresight, depth of design, and energy of action. Never was Lord Bacon's maxim, that "knowledge is power," more fully exemplified than in the history of these men. Versed in every species of human learning, they de-

rived from it all the consideration which superior information invariably commands: devoting themselves in all countries more especially to the education of youth, they gained over the minds of their pupils, whilst yet pliant, an influence which continued, almost without an exception, to the latest hour of their lives. Careless of themselves individually, there were no hardships, no privations they were not willing to undergo, no sacrifices they were not ready to make, in order to advance the cause of science in general, and to aggrandise their own Order in particular. They were dispersed, either openly or in disguise, not only throughout the civilized world, but to the remotest corners of the habitable globe: embracing all orders and classes of society, their address and acquirements rendered them the most formidable political engine that ever existed; and it was only, at last, by grasping at what might be termed absolute power over the human mind, that they lost the influence which in the first instance their talents and learning, and contempt of all considerations merely selfish, had deservedly gained. Very different were the habits and doctrines of the Jansenists, so called from their founder, Jansenius, Bishop of Ipres, who, by plunging into a controversy respecting the nature of grace and free-will, not only

"——— found no end, in wandering mazes lost,"

but laid the foundation of a dispute respecting inexplicable terms, which continued, throughout two centuries, convulsing, at intervals, both the Church and State of France to their very centres. Among

the Jansenists the house of Arnaud stood conspicuous. One of that family was Abbess of Port-Royal, a convent situated in a solitary uncultivated tract of land in the neighbourhood of Paris, more resembling a desert than any thing could have been expected to appear so immediately in the vicinity of one of the gayest capitals in Europe. Several of this lady's relations were also members of this community. The celebrated Anthony d'Arnaud, the two Le Maîtres, Le Sacy, and several other persons of rank and talent, retired to the same spot, and spent their whole time in prayer and study. The writings of many of the illustrious Solitaries of Port-Royal are to be reckoned among the ablest compositions in the French language; but unfortunately they devoted their contemplations too exclusively to themes of a merely speculative nature,

> "Of Providence, foreknowledge, will and fate;
> Fix'd fate, free will, and knowledge absolute;"

and their sentiments too often betrayed the gloom into which unsatisfied inquiry always plunges the mind.

The mildness of Fenelon's disposition, and the sweetness of his views respecting the nature and attributes of the eternal Creator of all things, rendered the discouraging doctrines and immoderate severity of the Jansenists particularly disagreeable to him. With the Jesuits, on the contrary, he was much pleased, and remained attached to them throughout life, won by their courtesy, their learning, and their active benevolence. Nevertheless he joined himself to the Sulpiciens, a community of

secular priests, who, far inferior in renown either to the Jesuits or Jansenists, yet commanded universal respect by the unassuming piety with which they devoted their exertions to the service of the Church, in her most obscure and humble functions; within which modest and useful line of duty they uniformly confined their efforts.

After continuing his studies for some time under the Abbé Tronçon, Prior of the Convent of St. Sulpice, Fenelon was ordained priest in that seminary, in his 24th year, and passed the three following years in complete retirement. He then, at the desire of the Curate of the parish of St. Sulpice, began to deliver a course of familiar explanations of the Old and New Testaments, on Sundays and Festivals; and these first made him known to the public. He was shortly afterwards appointed Confessor and Spiritual Director to a community of females, who had been gained over from the Protestant to the Catholic faith; and about the same time he formed an intimacy with the celebrated Bossuet, the most eloquent of French, or perhaps of any orator of modern times, and with the Abbé de Fleury, a man as distinguished for the endowments of his mind as the purity of his manners. In the unreserved society of these persons, Fenelon passed, at this juncture, many of his happiest hours, strengthening his piety by their precepts, and his virtues by their example.

Fenelon had entertained thoughts, in the beginning of his religious career, of transporting himself to Canada, and devoting his life to the conversion of the savages; but the delicate state of his health

rendering it improbable that he would be able to bear the rigour of so severe a climate, he changed his determination, and resolved to dedicate himself to the missions of the East. Soon, however, a field was opened to him at home for his utmost labours, by the shortsighted bigotry of Louis XIV. That monarch, on the 23d of August, 1685, absolutely and entirely revoked the edict of Nantes, by which Henry IV. granted to the Hugonots or Protestants the free exercise of their religion, and placed them nearly on a level in equality of civil rights with his other subjects. These unfortunate persons, now seeing themselves exposed to every species of persecution and insult, quitted France by thousands, and dispersing themselves in the different Protestant States, enriched them with their arts and industry, whilst they at the same time taught them to execrate the tyranny by which they were eventually to be benefited.

The success with which Fenelon had acquitted himself of the duties of his office as a Catholic priest, in all matters where Protestants or newly-made converts were concerned, made Louis desirous of securing his services towards gaining over such Hugonots as still remained in the kingdom. The province of Poitou was appointed for the scene of his labours. Before he entered upon them he was presented to Louis. The King desired him to state any wishes that he might entertain connected with his mission. The only request he made was, that the troops, and every species of military parade, might be removed far from the province of which he was to have the direction. Violence and perse-

cution of any description whatsoever were not only odious, but sinful, in the eyes of Fenelon. Sincerity and love were his weapons, and with these arms alone he won to his way of thinking many whom no dangers could have terrified from their original faith; whilst, on the contrary, other hapless provinces were desolated with fire and sword, without being able in a single instance to shake the firmness of the wretched sufferers, who nobly sacrificed both property and life, rather than assent with their lips to doctrines which they could not believe in their hearts.

The principles on which Fenelon acted himself, he laboured to impart more especially to those who were likely one day to have dominion over others. To Prince Charles, the son of James II., better known by the name of the Pretender, he earnestly recommended toleration in religious matters, should he ever be restored to the throne of his ancestors. "No human power," said he, "can force the impenetrable intrenchments of the freedom of the mind: compulsion never persuades, it only makes hypocrites. When Kings interfere in matters of religion, they enslave, instead of protecting it. Give civil liberty to all: not by approving all religions as indifferent; but by patiently permitting what God permits, and by endeavouring to teach persons a right mode of thinking by mildness and persuasion."

Soon after the return of Fenelon from his successful mission into Poitou, he was appointed preceptor to the Duke of Burgundy, the Duke of Anjou, and the Duke of Berry,—the three sons of the Dauphin.

Fenelon entered upon his important office with religious solicitude. Regarding the happiness of millions as connected with the dispositions of his pupils, the training them to virtue, and especially forming the character of the eldest, who was destined one day to ascend the throne of France, became the subject of his most anxious thoughts—his noblest ambition. The Duke of Burgundy was one of those singular beings who appear equally qualified by nature for the most exalted virtue or the most degraded vice, and whose bias depends entirely on the hand by which it may be given. At the time that Fenelon undertook the direction of him, it must be acknowledged that the preponderance turned towards all that was unpromising. "The Duke of Burgundy," says the Duke de St. Simon, in his Memoirs, "was born terrible, and during his first years continued to be an object of terror to those around him. Hard-hearted, angry to the extreme of passion, even against inanimate objects; impetuous to a degree of fury, incapable of bearing the least opposition to his wishes, even from time or climate, without putting himself into paroxysms of rage that made one tremble for his existence, (a condition in which I have often seen him;) stubborn in the highest degree, insatiable in the pursuit of every kind of pleasure, addicted to the gratifications of the table and violent hunting; delighted to a degree of ecstasy with music and with deep play, in which, however, he could not bear to lose, and by his violence made it dangerous to any one to engage with him; in fine, abandoned to all the passions, and transported by every kind of en-

joyment; often ferocious, naturally cruel, barbarous in his raillery, seizing the ridiculous with astonishing justness; high as the clouds in his own opinion, considering other men as atoms to which he bore no resemblance, and regarding even his brothers, though educated on an equality with himself, only as intermediate beings between him and the rest of the human race." Such is the picture of this Prince, by one who was personally acquainted with him from his cradle. Happily his talents bore full proportion to his faults; and under the exquisite discernment and judicious tenderness of Fenelon, who felt an almost parental attachment for his royal pupil, and whose plans were fully entered into and aided by his coadjutors, the Abbé de Fleury, the Abbé de Langeron, and Father le Valois, the Prince gradually became all that could be wished. "From the abyss which I have described," says St. Simon, "there arose a Prince, affable, gentle, moderate, patient, modest, humble; austere only to himself, attentive to his duties, and sensible of their great extent. His only object appeared to be to acquit himself of all that might be expected of him as a son and subject, and to qualify himself for his future obligations."

To relate the means by which Fenelon accomplished so extraordinary and desirable a change in the moral nature of his pupil, at the same time that he stored his mind with every species of information, would be to relate a complete system of education,—one of the most fortunate that ever was attempted; but in the present brief Memoir the detail would be too minute. The great secret, after

all, of Fenelon's success, was his own worth. His learning, his piety, his sincerity, his disinterestedness, and his independence, joined to perfect consistency of conduct on all occasions, commanded respect; his sweetness, his benevolence, the courtesy of his demeanour, the tenderness of his feelings, the warmth of his affections, the poetical cast of his imagination, stored with the most delightful images,—all inspired love. He corrected the faults of his pupil, and cherished his virtues, by the same means. He perpetually delineated his portrait, under whatever aspect it might appear, in a series of the most interesting fables. Self-love taught the Duke to seek for their very inmost meaning; self-love taught him at first to correct the faults, which when written down he could not bear to contemplate, and the powerful bond of habit once broken through, better feelings taught him to preserve that victory over himself, for "conscience' sake," which in the first instance he had attempted only for the admiration of those around him. Fenelon now began to reap the harvest, in a worldly point of view, of all his excellencies. His success in the education of his pupils, particularly in that of the Duke of Burgundy, had rendered his name renowned throughout the kingdom, and his conciliating manners had obtained him the personal regard of all who knew him. Louis XIV. presented him to the Abbey of St. Valery, one of the richest in France, and afterwards named him Archbishop of Cambray. He was consecrated in the Chapel of St. Cyr, in the presence of Madame de Maintenon and his three royal pupils, and presented the rare spectacle of

merit rewarded, without envy or malice endeavouring to subtract from its deserts.

The time was, however, rapidly approaching, when the very virtues of Fenelon were to lead him into misfortune. In every age of Christianity there have always existed some individuals among different denominations of Christians, who have aimed at a sublime spirituality above visible objects and natural feelings, and attempted, by assiduous prayer, and abstraction from terrestrial things, to raise themselves to an intellectual contemplation of the Deity, and a sensible communion with him. Among them may particularly be distinguished the Quietists, as they called themselves, from their considering a state of calm contemplativeness, and passive abandonment of themselves to the Divine will, as the highest pitch of wisdom and virtue. These people increased so rapidly towards the end of the sixteenth century, under the influence of Michael de Molinos, a Spanish priest who resided at Rome, that they drew down upon themselves the censures of the Pope, and suffered much persecution in consequence. Their doctrines were for some time after kept greatly out of sight, or at least expressed in very guarded language. The open revival of them in the reign of Louis XIV. originated with Madame de Guyon, a lady descended from a respectable family, in possession of an ample fortune, and gifted by nature with all that is most lovely and most captivating in the female form and mind. Left a widow very early in life, her morals remained to her dying day without reproach, notwithstanding the endeavours of her enemies to throw

odium upon them. Having placed herself under the spiritual direction of Father la Comte, who had been a disciple of Molinos, she became tinctured with his views; and having composed two works in illustration of them, she traversed great part of France, making every where friends and proselytes with inconceivable rapidity. At length she arrived in Paris, and her graces and her eloquence soon procured her admittance to the private parties at the Hotel de Beauvilliers, where Madame de Maintenon used to dine once or twice a week, with the Duke de Beauvilliers, one of the most estimable noblemen France ever knew; his wife, a daughter of the celebrated Colbert, and their own immediate connexions. All ceremony and pomp were banished from these social and intellectual meetings. The Court was excluded from them; Fenelon alone was admitted,—a constant and a valued guest. In him Madame de Guyon found a willing hearer. She descanted before him on the pure and abstract love of God for his own perfection, and the exquisite bliss of a soul absorbed in the contemplation of his goodness, and resigned to his will, and removed alike from all considerations of hope or fear. She touched a nerve of exquisite sensibility in her hearer, and it vibrated through his heart, which glowed within him as she spoke. Doctrines, sublime and peaceful in themselves, promulgated by a female of the first endowments, sanctioned by a man so eminent as Fenelon, and received by Madame de Maintenon, in the zenith of her power, all but the acknowledged consort of the King of France, —doctrines with such advantages, could not fail of

becoming popular. The Court itself soon exhibited the singular spectacle of an assemblage of fashionable contemplatists waiting for pious ecstasies and beatific visions. The clergy became alarmed at the prospect of a religion being diffused, which struck at the root of all forms and ceremonies. They pronounced it a dangerous innovation, chimerical in theory, subversive in practice of the true spirit of religion, and leading indirectly to a frightful laxity of morals. The bigotry of Madame de Maintenon took the alarm at such a representation, and from that time she openly professed herself the enemy of Quietism, and of Madame de Guyon. Fenelon, however, remained unshaken in his attachment to both, and was in consequence involved in a controversy of the most afflicting nature; insomuch as he had in it for his bitterest opponent his venerable friend Bossuet, to whom he had for years looked up with almost filial reverence. It would swell this Memoir too much to enter into a minute examination of the merits of a dispute which, though for eighteen months retaining complete possession of the public mind throughout France and the Papal States, is now never alluded to or thought of, excepting to show to how much persecution a good man may be unjustly exposed, and how much his goodness will enable him to endure without repining.

In defence of Madame de Guyon, Fenelon had written the "Maxims of the Saints," consisting chiefly of extracts from the writings of the early Fathers, respecting what is termed among the Mystics "*the interior life*." This book, though abounding with the sublimest thoughts, drew down upon

its author the heaviest indignities. The wish to place the doctrines of the Quietists in a candid point of view, was confounded with an attempt to vindicate all the errors and absurdities into which too literal an acceptation of them might lead: Fenelon was banished, notwithstanding the tears of the Duke of Burgundy, who threw himself at the feet of his grandfather the King, entreating him not to send away his beloved preceptor. The royal displeasure was extended to every one who bore the name of Fenelon, or claimed consanguinity or friendship with him. The Pope himself, though sitting in judgment at that time on the theological opinions of Fenelon, was shocked at the severity with which he was treated, and exclaimed to himself, with great emotion, when he heard of it, *Expulerunt nepotem, expulerunt consanguineos, expulerunt amicos!* "His nephew, his relations, his friends,—they have turned them all out of doors!"

In ecclesiastical language, *to be banished*, simply means to confine a Bishop to his diocese—exactly the place where he ought to be, according to honest Martin Luther, who says, "Bishop means *by the sheep*, signifying that one in that sacred office ought never to be far from his flock." It was well for Fenelon that he placed his greatest happiness in being among the people of his pasture. His banishment to Cambray was no banishment to him, excepting as his friends were involved in his disgrace. He had suffered two years to elapse without paying a second visit to Court, after the first, where he had been received by Louis with the highest marks of favour, on his return from the province of Poitou.

He who could voluntarily observe an absence of that duration, was not likely to be affected by one much longer, which was not of his own seeking. Whilst Fenelon was employed at Cambray in the discharge of every duty of his sacred office, and the exercise of every virtue that could throw a holy radiance over the human character, the storm still raged from without. He was attacked on all sides, chiefly by Bossuet. Opinions were imputed to him which he had never entertained; he was compelled to exonerate himself from them for the honour of religion itself; he took up his pen reluctantly, but it was tipped with fire, and wrought conviction in the hearts of his readers. At length his wrongs and mortifications reached their height. The Pope, evidently against his will, if not against his judgment, but goaded on by the careless importunities of Louis XIV. who felt the simplicity of Fenelon's faith, and the purity of his life, a reproof to his own conduct in both matters, at last pronounced sentence of condemnation against the "Maxims of the Saints," and particularly against twenty-three of the propositions contained in it, as liable to give offence to pious ears, erroneous in doctrine, and pernicious in practice. It was now that the character of Fenelon appeared in its loveliest light. "He who," to use the language of the Chancellor d'Aguesseau, in a speech which President Henault styles an eternal honour to his memory—"He who had fought like a lion in defence of his work, whilst there was a chance of victory, or even of not being conquered, submitted in an instant, like the lowliest sheep of his flock." So implicitly did this

admirable Prelate bow before the reproof of him whom he acknowledged as the head of the Church, reading it himself in his diocese, along with his own recantation, that his enemies would willingly have spread the idea that his acknowledgment of error was too prompt to be sincere; but the general tenor of his character made it far more improbable that it should be otherwise.

The dislike of Louis XIV. towards Fenelon was greatly increased by the publication of the celebrated romance of "Telemachus," written by the Archbishop expressly for the instruction of the Duke of Burgundy. The pure morality of this work, the beauty of its descriptions, the tenderness of its sentiments, joined to its high tone of feeling, gave it an irresistible charm in the eyes of all impartial judges, and its merits were universally acknowledged by being translated into every language in Europe. But to the Court it presented a very different picture. They saw in it only a satire on their royal master and themselves. Calypso was supposed to be the Marchioness de Montespan; Eucharis, Mademoiselle de Fontanges; Telemachus, the Duke of Burgundy; Mentor, the Duke of Beauvilliers; Antiopé, the Duchess of Burgundy; Protesilaus, Louvois; Idomeneus, our King James II.; and Sesostris, Louis XIV. Hence fresh indignities were shown to Fenelon, and stabs were aimed at him in every part where he was thought most vulnerable. But with respect to injuries that affected himself alone, he might indeed be said to

"Bear a charmed life;"

and long after he had felt the full measure of

"The haughty Bourbon's unrelenting hate,"

he put an apology for the faults of kings into the mouth of Mentor, which appeared in a subsequent edition of "Telemachus."

To follow Fenelon into what the world might term retirement, and deem synonimous with disgrace, is to follow him into the field of his most sacred duties, and the scene of his purest happiness. When he acquiesced in his nomination to the Archbishopric of Cambray, it was on the express condition that he should be allowed to reside nine months out of twelve in his diocese. The permission, therefore, to remain there constantly, however ungracious the form in which it might be conveyed, was not in itself likely to be unpleasing to him. "How much more fortunate would have been our lot," he had said to Bossuet, in one of his replies to his venerable and powerful antagonist, "if, instead of thus consuming our time in interminable disputes, we had been employed in our dioceses, in teaching the Catechism, and instructing the villager to fear God and bless his holy name!" Fully did he prove the sincerity with which this was expressed, by the zeal with which he acted up to it; for fifteen years he lived in his diocese—the blessing of all who came within his influence. He rose early, spent the first part of the morning in devotion, and the remainder of it he gave to the spiritual instruction of those who came before him. At noon, he dined: his table was spread with an elegance and plenty suitable to his rank, but his own diet was spare and simple. He said grace himself both before and

after dinner, with seriousness, but without affectation; his tried friend, the virtuous and faithful Abbé de Chanteral, a relation with whom he had long lived in the closest habits of friendship, and to whom he had entrusted the advocating of his cause at home, was invariably seated at his right hand. He admitted all his Chaplains to his table, and on all occasions treated them with that respect himself which he wished to see them receive from others.

The discourse during dinner was general, and strangers were struck with its ease and politeness. "No person," says the Duke de St. Simon, "ever possessed in a higher degree than Fenelon the happy talent of easy, light, and ever-decent conversation: it was perfectly enchanting. His mild uniform piety troubled no one, and was respected by all. No one felt his superiority: he placed every one on the same level with himself. Those who left him for a moment were impatient to return to him." After dinner, the company retired to a large apartment, where they continued the conversation for about an hour, whilst Fenelon occasionally signed papers that required dispatch, or gave directions to his Chaplains on the affairs of his diocese. He then retired to himself until nine o'clock, when he supped. At ten, the whole of his household assembled. One of his Chaplains said prayers for the night: when they were concluded, the Archbishop rose and gave his general blessing to the assembly, and this solemn rite closed a day of virtuous occupation and rational enjoyment. The only recreation Fenelon ever allowed himself was walking in his garden, or

in the country. Amidst the beauties of nature he found his mind refreshed, after the toils of business or of study, and his piety invigorated. "The country," says he in one of his letters, "delights me. In the midst of it I find the holy peace of God. O what excellent company is God! with him one is never alone!" In these walks he often joined the peasants, sat down on the grass with them, talked to them, comforted them, went into their cottages, placed himself at table with their families, and partook of their meals. The labouring peasantry were at all times the objects of his tenderest regard. His palace at Cambray, with all his books and writings, being consumed by fire, he bore the misfortune with unruffled calmness, and said it was better that his palace should be burnt to the ground than the cottage of a poor peasant. A Curate complained once to him that his parishioners, notwithstanding his remonstrances, would dance on Sunday evenings, after the service was over, as is the custom in Catholic countries. "My dear friend," replied Fenelon, "neither you nor I should dance; but let us leave these poor people to dance as they please: their hours of happiness are not too numerous." At the time that Cambray was often ravaged by advancing and retreating armies, during the contest for the Spanish succession, he one evening met a young man in great affliction on account of the loss of a favourite cow, which was moreover the sole support of his numerous family. Fenelon gave him money to purchase another; but the poor fellow could not cease weeping for the cow which his wife had milked, and his children loved,

and which he feared had fallen into the hands of the enemy. Fenelon spoke comfort to him, and pursued his way: but soon after parting with him he saw a cow, which, from the description he had received of it, he knew to be the same that was so bitterly lamented; and thinking only of the joy that the sight of it again would give to the disconsolate little circle to which it belonged, he drove it back himself, in a dark night, to the young man's cottage. "This," says the Cardinal de Maury, "is perhaps the finest trait in Fenelon's life. Woe to those who read it without being affected!" No wonder that, with such feelings and such actions, Fenelon should have been beloved as well as revered by the poor; and that long after his death they should show the wooden chair on which he used to sit when he visited them, and weep to think that they should "see his face no more." It was not only by his own people, and his own countrymen, that Fenelon was thus esteemed; the Englishmen, Germans and Dutch, whilst their troops occupied Cambray, all rivalled the inhabitants in tokens of veneration for him. He visited every part of his diocese in as much security as if it had been at perfect rest. "All distinctions of religion and sect," says M. de Bausset, "all feelings of hatred or jealousy which divide nations, disappeared in his presence. He was often obliged to have recourse to artifice to avoid the honours which the armies of the enemy intended him: he refused the military escorts which were offered him for his personal security in the exercise of his functions, and without any other attendants than a

few ecclesiastics, he traversed the countries desolated by war. His way was marked by his alms and benefactions, and by the suspension of the calamities which armies bring. In these short visits the people breathed in peace; so that his pastoral visits might be termed the truce of God." The afflictions inseparable from war called forth the exercise of all Fenelon's noblest qualities. "Charity," says the Duke de St. Simon, "was among his most striking virtues. It embraced equally the rich and the poor, his friends and his enemies. He found frequent call for the exertion of it in the crowds of sick and wounded, who, during the wars in Flanders, were carried in great numbers to Cambray. He regularly visited the hospitals, paid the utmost attention to the subaltern officers, and lodged a considerable number of the principal officers, when they were ill, in his own palace. Like a true shepherd of Christ, he watched continually over their spiritual welfare. The polished manners which he derived from his habits of high life won them to him, and they never had reason to repent of the confidence they reposed in him. In sickness or in health, they always found him willing to listen to their humble confessions, and anxious to replace them in the path of virtue. If the lowest person in the hospital requested his attendance, Fenelon never refused to go to him. The corporeal necessities of the soldiers were equally an object of his compassionate zeal. Broths, meat, medicines, comfortable food of every description, and always of the best kind, were sent them in well-regulated plenty from his palace; and he presided at the consultations of the physicians with the tender

solicitude of a warm and generous friend. It is impossible to conceive how greatly he became the idol of the military, and how Versailles, in spite of her stern master, resounded with his name. It happened that the commissariat was in extreme want of corn for the troops: the Archbishop emptied his granaries for their subsistence, and refused any remuneration. Even Louis himself on that occasion became his panegyrist. His charity and polite attentions extended equally to the prisoners of war as to his countrymen. In all he did there was an indescribable propriety; the true episcopal character appeared in it, and Virtue herself became more beautiful, from Fenelon's manner of being virtuous."

To the war Fenelon was indebted for the great gratification of seeing once more his beloved pupil, the Duke of Burgundy.

Louis XIV. gave, in 1702, the command of the troops in Flanders to that Prince, who petitioned him with so much earnestness to be allowed, on his way to the army, to see Fenelon, that the monarch, ashamed perhaps of refusing a request so laudable in itself, consented on the express condition that their interview should be in public. The Duke apprised his beloved preceptor of the permission, in a letter that breathed the liveliest sentiments of gratitude and esteem. The meeting took place at a public dinner at the town-house of Cambray; but the number of eyes that were fixed upon them, the consciousness they felt that every word they uttered was liable to be repeated, and perhaps misrepresented, and the wearisome restraints to which

the etiquette of a formal assembly subjected them, rendered this interview of little effect, excepting as far as the eloquence of looks, and the sacred sympathy that exists between souls of kindred excellence, drew them together. The Duke took care, nevertheless, to testify to all present the esteem in which he held the Archbishop, who, when dinner was over, presented him with a napkin to wipe his hands. The Duke received it, and then returned it to him, saying, in a voice sufficiently elevated to be heard throughout the whole room, "I am sensible, my Lord Archbishop, what I owe to you, and you know what I am." This preceptor, so valuable, so independent—this pupil, so grateful and so docile,—never met again, excepting once for a short time; but their correspondence was a treasure of profound advice on one side, and of willingness and aptness to profit by it on the other. The April after this interview had taken place between Fenelon and the Duke of Burgundy, the death of the Dauphin brought the Duke forward as the immediate heir to the throne of France; and the important situation in which he stood obliging him to make an effort, and throw off the reserve in which he had before veiled his virtues and his acquirements, the delighted nation saw, in the graceful and engaging young man who was one day to rule over them, the complete model of every thing that could be desired in a sovereign. It may easily be imagined that Fenelon, the acknowledged favourite of a Prince so beloved, soon experienced the different light in which he was now viewed at Court. He remained in his beloved retirement as usual; but the

voice of flattery pierced his retreat on all sides, though it made no impression on his ear; and his levee at Cambray was crowded by the very courtiers who, at Versailles, had been the first to abandon his interests. Unfortunately, the Duke of Burgundy was not permitted to realize the lofty hopes his excellencies had inspired. He died in 1712, regretted by the whole kingdom, but above all by Fenelon, who lost in him the dearest object of his earthly affections—a loss, however, to which he submitted with such pious resignation, that amidst the tears of anguish which it drew forth from the frailty of afflicted nature, he exclaimed, "Would only moving a straw restore him to life, I would not do it, as it is the Divine pleasure that he should die!" The eyes of this lamented young Prince were scarcely closed, when his grandfather, the King, ordered his papers to be brought him, and having examined them with great attention, he burned them all with his own hands. Among them perished all the noble and disinterested effusions of Fenelon to his pupil, excepting one important production, entitled *Directions for the Conscience of a King*, which, happening to be in the hands of the Duke de Beauvilliers, escaped the flames. Its merits, however, rendered it criminal in the eyes of the Court of Versailles; and it was not until the reign of Louis XVI. that leave could be obtained for it to be printed at Paris.

Two years after the death of his beloved pupil, Fenelon himself expired at Cambray, of an inflammation of the chest, in the 65th year of his age. He died, as he had lived, full of humility and love

—lamented by all who had known him—and exemplifying the mean he had always observed between prodigality and avarice, by leaving behind him neither debts nor money. The remembrance of his virtues was all he had to bequeath to his relatives and friends, and the example of them had been so efficacious in his life-time, that all who bore his name, or were admitted into intimacy with him, were eminent for their good and honourable qualities. In person, Fenelon was tall and graceful; his eyes beamed with intense and holy radiance; his countenance exhibited marks of severe study, but was likewise distinguished by a peculiar delicacy of expression, and correspondence of one feature with another; like his manners, it combined the most opposite traits of character, but none of them contradicted the other. He appeared alternately the doctor in divinity, the bishop, and the nobleman. In conversation he was eloquent, yet always natural; full of wit, with judgment to proportion it exactly in the degree in which it might be pleasing to the parties to whom it was addressed, and possessing a singular talent of expressing intelligibly the most abstruse ideas. As a preacher, he was zealous to inform, and patient to amend; as a writer, he charmed by the grandeur and delicacy of his sentiments, the fertility of his genius, the correctness of his taste, and above all by his exquisite sensibility. Next to Telemachus, his principal work is his "Dialogues on Eloquence in general, and on that of the Pulpit in particular." His Letters are likewise exquisitely touching, and abound with profound and delicate observations. His "Demon-

strations of the Existence of a God" is fraught with piety and eloquence, and his "Thoughts on the Education of Daughters" is written with all the feeling which was so constituent a feature in his disposition, and all the knowledge of the female character which his situation of Confessor to a community of that sex had particularly enabled him to acquire. His theological works are only partially interesting in the present day; being chiefly his arguments in defence of Quietism, and his controversies with the Jansenists: but his "Dialogues of the Dead," and his "Abridgment of the Lives of the Ancient Philosophers," written, as well as his "Telemachus," expressly for the instruction of the Duke of Burgundy, will always be regarded as lessons fraught with good sense and instruction in the most delightful form. Respecting the "Lives of the Ancient Philosophers," as accompanying this Memoir, a few remarks may not be misplaced. When it first made its appearance, though under the modest title of an Abridgment, and indeed to be considered as a masterly sketch, rather than a finished work, it yet made the public acquainted, in the most agreeable manner, with a body of valuable information before accessible only to the learned. In this respect, time has no way lessened its worth—many more elaborate works on the same subject have appeared, but not one wherein such treasures of wisdom are offered in so concise a form. Every page is fraught with curious facts and valuable truths. The Philosophers of modern times can bring scarcely any observation into the field of morality, but what has been made

before them by the illustrious men whose lives are given in the ensuing pages; and in seeking for our information at the fount of the ancients, we have a chance, at least, of drinking from a spring unpolluted by envy or misrepresentation.

In offering, therefore, a new translation of Fenelon's "Lives of the Ancient Philosophers" to the public, we seek only for that meed of approbation which is due to every one who, in a reading age like the present, endeavours to render productions which combine instruction and amusement, accessible to all ranks of the community, by presenting them in a form cheap, portable, and pleasing.

LIVES

OF THE

ANCIENT PHILOSOPHERS.

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THALES.

Born the first year of the 35th Olympiad—Died in the 58th, aged 92 years.

THALES, the Milesian, was of Phœnician extraction, and was descended from Cadmus, the son of Agenor. His parents were compelled to quit their country in consequence of the indignation which they conceived against the tyrants by whom the more wealthy classes were continually oppressed. They therefore fixed their residence at Miletus, a town in Ionia; where, in the first year of the 35th Olympiad, or 639 years before Christ, Thales was born. He it was who first acquired the honorable title of SAGE, and to him we are indebted for the philosophy which has been styled the Ionian, from the country that gave him birth.

For some time Thales was occupied with the cares of the magistracy; but, after acquitting himself with the greatest credit in several of its principal offices, anxiety to become acquainted with the mysteries of nature impelled him to throw off the burthen of public business, and he retired into Egypt, at that time the seat of the sciences. He there devoted several years to cultivating the acquaintance and gaining the confidence of the priests, who were also the most learned men of their country. He made himself acquainted with the principles of their religion, and paid great attention to geometry and astronomy. He attached himself to no particular master; and, excepting his intercourse with the priests of Egypt, during his sojourn in that country, he was solely indebted to experience and profound reflection for the valuable ideas with which he enriched philosophy.

Thales possessed an elevated mind. He spoke little, and thought much. Of his own interests he was negligent, but those of the State excited his utmost zeal. Juvenal, speaking of the opinion expressed by some, that revenge is sweeter than life itself, observes, that such sentiments are very different from those of Socrates, Chrysippus, or the gentle Thales,

At vindicta bonum vita jucundius ipsa;
Chrysippus non dicit idem, nec mite Thaletis
Ingenium.

Is then revenge so sweet, we would resign
E'en life itself to purchase the delight?
Not such thy thoughts, mild Chrysippus, nor thine,
Ingenuous Thales.

On his return to Miletus, Thales lived in great solitude, devoting himself almost exclusively to the contemplation of the heavenly bodies. His love of wisdom induced him to prefer the tranquillity of a single life to the cares which accompany the marriage state: when he was only twenty-three years of age, his mother, Cleobulina, warmly urged him to accept of an advantageous match which was proposed to him. "When a man is young," replied Thales, "it is too early for him to marry; when he is old, it is too late: and between these two periods he ought not to be able to command leisure enough to choose a wife." It is said, however, by some, that Thales, towards the close of life, married an Egyptian lady, who had composed several admirable works.

One day some strangers at Miletus, sailing by the island of Coôs, agreed to pay a certain price to some fishermen who had just thrown their nets into the sea, for whatever they might happen to take at that draught. They drew up a tripod of solid gold, which it is said Helen had formerly, when returning from Troy, thrown in at that place, on account of an ancient oracle which came into her recollection. A dispute arose between the fishermen and the strangers as to the possession of the tripod. The cities to which the parties respectively belonged became interested in the discussion, each supporting the claim of its own citizens. They were all, in consequence, on the point of coming to an open rupture, when it was agreed unanimously that the matter in question should be referred to the decision of the Oracle. They ac-

cordingly sent to Delphos, and the answer of the oracle was, "that the tripod should be given to the most wise." It was, therefore, sent immediately to Thales, who dispatched it to Bias. The modesty of Bias would not suffer him to retain it; he transferred it to a third; the third to a fourth, and the fourth sent it to Solon. "There is no being wiser than God," said Solon, and with this remark he sent the tripod to Delphos, where it was consecrated to Apollo.

Some young men of Miletus reproaching Thales one day with his philosophy, told him it must be of a very unprofitable nature, since it had not the power of raising him above indigence. Thales condescended to explain to them, that the reason why philosophers did not amass riches was, that they held them in contempt, otherwise it would be easy for them to acquire things on which they set no value.

It is said that Thales was enabled, by his astronomical observations, to foresee that a particular year would be unusually productive; he therefore bought up, that year, before they came into season, the produce of all the olive-trees in the vicinity of Miletus. The crops proved abundant, and Thales made a considerable profit of his bargain; but he was disinterested enough to distribute all that he gained by it among the merchants of Miletus, whom he called together for the purpose; thus proving the sincerity of his assertion, that philosophers did not place their happiness in the possession of wealth.

Thales used to thank the gods for three things:

that he was born a rational being, rather than a brute; a man rather than a woman; and a Greek rather than a barbarian. He believed that the world was originally framed, as we at present see it, by an intelligent Being, who had never had a beginning, and would never have an end. Thales was the first among the Greeks who inculcated the doctrine of the immortality of the soul. A man came to him one day to inquire whether it was possible for human beings to conceal their actions from the gods. "To the gods," said Thales, "not even our most secret thoughts can ever be unknown." "Space," he used to say, "is the most comprehensive of all things, because in it all beings are contained; necessity is the strongest, because it compels the accomplishment of all purposes; mind the swiftest, because in an instant it traverses the universe; and time the wisest, because it penetrates all secrets: but of all things free-will is the most lovely and delightful." He continually repeated the maxim that much speaking is no mark of superior understanding; that we ought to bear our friends in mind equally in absence as when present, and to succour our parents, in order to have a claim on the assistance of our children; that there is nothing so base as to suffer a tyrant to live to old age; and that we may derive consolation in adversity, from knowing that our persecutors are as unhappy as ourselves.

This last remark, in a man so mild and benevolent as Thales, shows how far inferior the highest pitch of Heathen virtues was to the precepts, at once sublime and lowly, of the Christian religion,

which teaches us to return good for evil, to forgive our enemies, and to pray for those that despitefully use us; his next precept, however, is more accordant with the great rule on which all Christian morality turns,—that we ought never to do that ourselves, which we should blame if done by another.

Thales held true happiness to consist in good health, moderate fortune, and pursuits free from effeminacy or ignorance. Nothing appeared so difficult to Thales as self-knowledge. To him we owe that excellent precept, which was afterwards engraved on a tablet of gold, and consecrated in the temple of Apollo, KNOW THYSELF,—a precept so fraught with materials for reflection, and so sublime in its wisdom, that it is styled by Juvenal "Heaven descended," and ascribed by him to the "bright-haired" God himself.

Thales maintained that there was no difference between life and death: being asked why in that case he did not destroy himself? "Because," replied he, "life or death being the same thing, I have no motive for preferring one to the other." Thales sometimes recreated his mind with poetry; and to him is attributed the invention of hexameter verse.

A man who was accused, and with reason, of adultery, came one day to the philosopher, and asked if he might not justify himself by making oath of his innocency? "Is perjury a less crime than adultery?" inquired Thales, jestingly.

Mandretus of Priené, who had been instructed by Thales, came one day to Miletus to pay him a

visit, and said to him, "What can I do, O Thales, sufficiently to testify the gratitude I feel for all the noble precepts I have received from you?"—"When the opportunity may occur," replied Thales, "for you to instruct others, let them know at the same time, that it is to me you are indebted for your doctrines. This acknowledgment will be in you a proof of the most praise-worthy modesty, and to me the richest reward I can desire to receive."

Thales was the first among the Greeks who applied himself to the study of physics and astronomy. He maintained that water was the primary principle of all things; that earth was water condensed, and air water rarefied: that all bodies were perpetually changing, and combining one with another; and that at last all would be resolved into water: that the universe was animated, and full of invisible beings, who were perpetually passing and repassing in all directions; that the earth was in the middle of the universe; that it revolved round its own centre, which was the same with that of the universe; and that the waters of the sea, on which it was balanced, gave it a certain impulse which was the cause of its movements. The astonishing effects of the loadstone and of amber, and the sympathies existing between particular substances of the same nature, induced him to believe that all matter was animated. The inundations of the Nile he attributed to the periodical winds which blow from the north to the south, retarding the waters of the river, the course of which is from the south to the north, and forcing them thereby to disembogue themselves upon the country.

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bats of the amphitheatre. Unfortunately the excessive heat brought on so violent a revulsion in his blood, that he suddenly expired on the spot whence he was surveying the combats. This was in the 58th Olympiad, and the 92d year of his age. His funeral obsequies were graced by the Milesians with the most magnificent honours that their respect for him could devise.

SOLON.

Born in the 3d year of the 35th Olympiad. Prætor at Athens, in the 3d year of the 45th Olympiad. Died at the beginning of the 55th, aged 78 years.

SOLON was born at Salamis, in the 35th Olympiad, or 637 years before Christ. His parents were Athenians. His father, Exechestides, was descended from Codrus, the last King of Athens, and his mother was cousin-german to the mother of Pisistratus. He employed a part of his youth in travelling into Egypt, at that time the grand theatre of the learned world. Having made himself fully acquainted with the form of government, and every thing relative to the laws and customs of the country, he returned to Athens, where his uncommon merit and distinguished birth procured him the highest offices in the State.

Solon possessed great wisdom, combined with vigour, firmness, and sincerity. He was an excellent orator and poet; an able legislator, and a brave soldier. During the whole of his life he exhibited the most lively zeal for the liberty of his country, a hatred of tyranny, and an indifference for the aggrandisement of his own family. He never, any more than Thales, attached himself to any particular master. He neglected the investigation of

physical causes, in order that he might devote his whole attention to the moral and political condition of man. He was the author of that excellent maxim—"Observe moderation in all things."

Solon was induced, by the great reputation of Thales, to undertake a journey to Miletus, in order to see him. One day, being in familiar conversation with the philosopher, he said to him, "I am astonished, Thales, that you never chose to marry. You might have had children whose education would have been a source of the greatest pleasure to you." Thales made no reply at the moment, but some days after he got a man whom he had instructed in his design, to come in, as a stranger just arrived from Athens. "Well," said Solon, "what news?"—"None that I know," replied the stranger; "except, indeed, the burial of a young Athenian, whose funeral was attended by the whole city; for he was a youth of distinguished rank, and the son of a man who is held in the greatest estimation by the people. His father has been away from Athens some time, and his friends are resolved to conceal this afflicting event from him, for they are afraid that his grief might prove actually fatal to him."—"Unfortunate father!" exclaimed Solon. "Do you know his name?"—"I have heard it frequently," replied the pretended stranger, "but at this moment I cannot call it to mind: I only know that he is said by every one to be a man of extraordinary wisdom." Solon became more and more uneasy every instant: his countenance changed, and at last he could not forbear inquiring if the name was Solon. "Yes, that is the name," exclaimed the stranger, as if sud-

denly recollecting it. Solon, overcome with the most acute and violent grief, began to rend his clothes, to tear his hair, and beat his breast; and, in short, abandoned himself to all the excesses usually given way to by those who are overwhelmed with affliction. "Of what avail is all this lamentation," said Thales, "this weeping for a loss, which all the tears in the world cannot restore?"—"Alas!" exclaimed Solon, "that is the very cause of all my tears; I weep an evil that is without the possibility of remedy." At last Thales could not help laughing at the frantic gesticulations into which Solon threw himself. "O Solon!" said he to him, "O my friend! you now know what it is that has always made me afraid of marrying. I dread the yoke of matrimony, and I learn by the grief of the wisest of men, that the firmest heart is not proof against the afflictions which may spring from love, and parental affection. Grieve, however, no longer; for all that you have heard is only a fiction, invented for the purpose of affording us amusement."

A dispute concerning the island of Salamis had for a long time involved the Athenians and Megarians in a destructive warfare with each other; at length, after considerable loss on both sides, the Athenians, who certainly had the worst of it, weary of shedding blood, made a decree that whosoever should be hardy enough to propose a renewal of the war, in order to recover Salamis, at that time in possession of the Megarians, should pay the forfeit of life to his temerity. Solon was afraid of speaking, lest he should expose his personal safety to hazard; but he was equally afraid of

remaining silent, lest he should endanger the interests of his country. He therefore resolved to counterfeit madness, in order that under the plea of disordered intellect he might be privileged to act and speak as he might think fit. He soon found means to get it circulated throughout the city that he had been deprived of his reason. Having composed some verses in the elegiac measure, and committed them to memory, he set out from his own house, dressed in coarse clothes all in rags, with a cord about his neck, and a greasy old cap upon his head. Then proceeding to the stone from which it was usual to utter proclamations, he mounted it, and, contrary to his custom, recited his own poetry. "Would that the gods had so ordained it," he exclaimed, "that Athens had never been the place of my nativity! Would that I had been born in Pholegandros, in Sicinus, or in some still more barbarous and frightful spot! then at least I should not have known the grief of seeing myself pointed at with the finger of scorn, and of hearing it said, 'Behold an Athenian who has basely survived the loss of Salamis!' O let us quickly avenge the affront that has been put upon us, and regain possession of the delightful abode which our enemies so unjustly withhold from us." So forcible was the impression made on the minds of the Athenians by this address, that they immediately revoked the edict they had issued, took up their arms once more, and resolved again to attack the Megarians. Solon was appointed to command the troops: he embarked them in fishing-boats, attended by a galley of thirty-six oars, and anchored very near Salamis. The Megarians, who

were in the town, took the alarm, and ran to arms in great disorder. They sent one of their own vessels to ascertain the cause of their fears; but approaching too near, it was captured by Solon, who immediately put in chains the Megarians by whom it was manned, and supplied their places with the bravest of his Athenians: these he commanded to sail for Salamis, and to keep themselves out of sight as much as they could. He then took with him the rest of his troops, effected a landing in another part of the island, and went in pursuit of the Megarians who had fled to the fields; and whilst he was attacking them, those whom he had sent with the vessel arrived, and made themselves masters of the town. Solon having thus defeated the Megarians, set at liberty, without any ransom, the prisoners whom he had taken in the engagement, and erected a temple in honour of the god Mars, on the spot where he had gained the victory. The Megarians, notwithstanding this repulse, still continuing some time after to make obstinate though useless attempts for the recovery of Salamis, it was at length agreed by all parties, that the matter should be referred to the Lacedemonians for a final decision. Solon proved to the deputies from Sparta, that Phylæus and Eurilaus, children of Ajax, King of Salamis, had settled at Athens, and had given the Athenians the island in question, on condition that they themselves should be made citizens of Athens. He caused a number of tombs to be opened, in order to shew that the people of Salamis turned the faces of their dead to the same quarter as was observed by the Athenians, viz. to the west, whereas

the Megarians turned them to the opposite quarter, the east: and that the name of the family to which the deceased belonged was engraved on the coffin,—a custom practised by the Athenians only.

The people of Megara were not long, however, without their revenge. Deadly feuds had subsisted for many years between the descendants of Cylon and those of Megacles; and at this time they were carried to a height that seemed to threaten the city with inevitable destruction. Cylon had formerly endeavoured to make himself master of the sovereignty of Athens: his design was discovered, and he and many of his accomplices were massacred. Those who could effect their escape took refuge in the temple of Minerva. Megacles, who was then Archon, or chief magistrate, by fair words and specious representations, persuaded the delinquents to present themselves before the judges, holding in their hands one end of a thread, of which the other was attached to the altar of the goddess, in order that they might still retain their claim on the temple for an asylum. Unfortunately, as they were descending the steps, the thread broke, and Megacles, pretending to construe the accident into a sign that the goddess refused them her protection, laid hands on several of them, who were immediately stoned by the people; and even those who had regained the altar were almost all, without distinction, put to death; only a few being spared, and restored to liberty at the intercession of the wives of the magistrates.

So black a crime rendered both the magistrates and their descendants from that time odious to the

people. The descendants of Cylon in the course of time became extremely powerful, and the hatred subsisting for so many years between the parties daily increased. Solon being at that time magistrate, and fearing that their contentions might involve the whole city in ruin, gained the consent of both parties to suffer their disputes to be decided by arbitration. The judges gave their opinion in favour of the descendants of Cylon. The posterity of Megacles were therefore banished, and the bones of their dead dug out of their graves, and scattered beyond the Athenian territories. To the Megarians these divisions afforded a favourable opportunity of renewing their attacks; they took up arms when the tumults were at their height, and succeeded in recovering Salamis.

Scarcely was this sedition appeased, when another arose which threatened no less danger in its consequences. The poorer classes, being greatly involved in debt, were continually getting adjudged as slaves to their creditors, who sold them, or made them labour, according to their pleasure. A great number of these poor citizens at length assembled together, and resolved to choose a leader, who might prevent for the future their being treated as slaves, in case of their debts not being paid at the day appointed; and also to oblige the magistrates to make an equal division of the wealth of the State, as Lycurgus had done at Sparta. The discontents arose to such a height, and the minds of the seditious were so inflamed, that the higher orders were at a loss for means of appeasing them. At length Solon was applied to, by consent of both parties, in order to bring

the disputes to an amicable termination. It was not without reluctance that Solon took upon himself so responsible an office; and it was only his desire to serve his country, that at last induced him to accept it. He had been frequently heard to say, that equality prevented all disputes. Each party construed this axiom in favour of itself. The poor expected that he would place all men on an equal footing; the rich, on the contrary, imagined that he would proportion all his distributions according to the birth and dignity of the individuals. Thus all ranks, interpreting his sentiments according to their own wishes, were so disposed to be satisfied with him, that they pressed him to accept of the sovereign power. Even those who were not personally interested in the disputes, unable to suggest a more effectual means of reconciling them, willingly consented to receive, as their master, one who was esteemed not only as the wisest, but also the best of men. Solon, however, showed at once his repugnance to the proposal, and declared that nothing should ever induce him to comply with it. His most attached friends could not forbear blaming him on this occasion. "You are very foolish," said they to him; "why should you, because there is an odium attached to the empty name of tyrant, refuse a monarchy which would eventually be your legitimate right? Was not Tymondus declared King of Eubœa, and does not Pittacus at this time reign at Mitylene?" Solon, however, still maintained his ground, and declared publicly that nothing should make him change his opinion. "Lawful dominion and absolute power are very fine things, to be sure,"

replied he; "but he who accepts them is surrounded with snares on every side, which, once entangled among, he has no chance of escaping." No arguments could prevail upon him to profit by the favourable disposition of the people towards him, and his friends were forced to content themselves with setting him down for a fool or madman. Solon meanwhile applied himself sedulously to settle the differences which continued to disturb Athens. He began by a decree that all debts contracted up to that period should be cancelled, and that the debtors should be liable to no demand whatsoever on account of them. In order to set an example to the public, he remitted a debt of seven talents due to himself, as his father's heir: and, to prevent the recurrence of similar inconveniences from the same source, he declared all such debts as might be contracted on bodily security to be null and void. These regulations at first gave satisfaction to neither party: the rich were discontented, because they were deprived of what they considered to be their lawful right; and the poor were no better pleased, because they were not admitted to share in the possessions of the rich. Nevertheless in the end all ranks were so fully convinced of the wisdom of Solon's regulations, by the beneficial effects of their results, that they made choice of him afresh, to settle the differences that arose between three factions by which Athens was split into parties; and vested him with complete power to reform the laws, accordingly as his judgment might dictate, and to establish such a form of government as he might think best.

The inhabitants of the mountainous parts of the

country wished that the administration of affairs should rest with the great body of the people: those of the low country pretended, on the contrary, that it would be managed best by a limited number of the most considerable citizens; whilst the inhabitants of the sea-coast advocated a mixed form of government, in which an equal number of magistrates should be chosen from both ranks of the people.

Solon being now chosen sovereign arbiter of all the reigning differences, began by abrogating, on account of their excessive severity, all the laws of his predecessor Draco, under whose administration the slightest offences and the most enormous crimes were punished indiscriminately with death: insomuch that it was no less dangerous to be convicted of idleness, or of pilfering fruit, or vegetables, than to commit sacrilege, murder, or any other crime accounted most infamous. Hence arose the saying that the laws of Draco were written in blood. Being asked why he had thus allotted death to every offence without distinction? he replied, "Because the least fault deserves that punishment, and I know of none more severe for the most enormous crimes."

Solon divided the people into three classes, according to the property of each individual at the time. He admitted all the people into the direction of public affairs, except mere artisans, who lived by their labour: they were excluded from public offices, and did not enjoy the same privileges as the other citizens. The principal magistrate, he decreed, should always be selected from among the citizens of the first class. Solon also ordained that

he who in any public tumult should remain perfectly neutral, should be accounted infamous. That if a man should contract marriage with a rich heiress, and should be convicted of impotency, his wife should be at liberty to form any connexion that might be agreeable to her, among his immediate relations. That women should bring to their husbands no other dower than three robes, and a few articles of furniture of moderate value. That an adulterer taken in the act might be put to death with impunity. He also limited the expenses of women of condition, and abolished a number of ceremonies which they had been in the habit of observing. He prohibited speaking ill of the dead, and permitted persons who had no children to leave their property to whomsoever they pleased; provided they were of sane mind at the time of making their testaments. He ordained that he who had dissipated his property should be accounted infamous, and be deprived of all his privileges, in the same manner as one who should refuse to support his parents in their old age. He decreed, however, that the son who had not been taught, whilst young, any means of getting his own livelihood, should not be compelled to maintain his father. That no foreigner should be admitted as a citizen of Athens, unless banished for ever from his native country, or unless he came with all his family to Athens, for the purpose of exercising some profession there. He reduced the rewards usually assigned to the Athletæ, or wrestlers, and decreed, that the children of those who had fallen in battle for their country, should be educated at the public

cost. That a guardian should not live under the same roof with the mother of his wards, and that the next heir should never be chosen in the capacity of guardian. That all theft should be punished with death, and that he who should cause the loss of an eye to another, should be condemned to lose both his own.

These laws of Solon were all engraved on tablets. The members of the council met together in assembly, and bound themselves by oath to observe them, and to cause them to be strictly observed by others. Those, also, to whom the care of them was confided, solemnly swore that in case of any one of them failing in his duty, he should be obliged to present to the Temple of Apollo a statue of gold of equal weight with himself: and judges were also established, to interpret the laws whenever any dispute respecting their precise meaning might arise among the people.

One day, whilst Solon was framing his laws, Anacharsis rallied him on his undertaking. "What!" said he, "do you flatter yourself that you will be able to repress the injustice and passions of men by written injunctions? Such decrees," added he, "in fact are like spider-webs, they only entrap flies."—"All men set a value," replied Solon, "on those things which immediately concern themselves. My laws shall be so organised that the citizens shall find their interest more concerned in the observance than the violation of them." He was asked why he had made no law for the punishment of parricides; "Because," said he, "I never could bring myself to believe that any one could ever be so utterly depraved as to kill his father or his mother."

Solon used to say to his friends, that at sixty years of age a man ought neither to fear death nor complain of the ills of life. That courtiers were like counters used in calculating; for that they represented more or less, accordingly as the fancy of the monarch chose to place them. That those who were admitted into the confidence of princes ought not to advise them to what might be most agreeable, but what was most fitting for them. That we can have no better guide of conduct than our reason, and that we ought neither to say nor do any thing without consulting it. That a man's probity is more to be regarded than his oath. That friendships ought not to be contracted on light foundations; but that, when once formed, they could not be broken without danger. That the safest and quickest way of repelling injury was to forget it. That no man ought to attempt to command, until he shall have learned to obey. That falsehood ought to be treated with universal abhorrence: and finally, that the gods ought to be honoured, parents reverenced, and no intercourse held with the wicked.

Solon, perceiving that Pisistratus was forming a large party in Athens, and taking steps to secure the sovereignty to himself, used his utmost efforts to frustrate his measures. Assembling the people in the market-place, he appeared among them completely armed, and unfolded to them the design of Pisistratus. "Athenians," said he, "I am wiser than those who are ignorant of the base intentions of Pisistratus, and braver than those who are acquainted with them, and yet, from fear and pusillanimity, dare not venture to oppose them. I

am ready to put myself at your head, and gladly will I expose my life in defence of liberty." The people, however, being inclined to look favourably upon Pisistratus, treated Solon, in this instance, as if they still believed him to be deprived of reason. Some days after, Pisistratus wounded himself, and whilst the blood was yet streaming from him, he gave orders to be taken in that condition into the middle of the market-place, and gave out that his enemies had treacherously fallen upon him, and reduced him to the miserable state in which they saw him. The populace immediately fired at this declaration, and were ready to take up arms in favour of Pisistratus. "O son of Hippocrates!" said Solon to him, "you play the part of Ulysses very ill: he wounded himself to deceive his enemies, but you wound yourself to deceive your friends." The people, however, had all assembled together. Pisistratus desired to have a guard of fifty men. Solon warmly remonstrated against so dangerous an innovation, pointing out to his countrymen all the evil consequences with which it might be fraught; but his arguments had no effect on the infatuated populace, who not only gave Pisistratus a guard of four hundred men, but also granted him leave to raise troops for the purpose of making himself master of the citadel. The chief citizens were struck with consternation at this measure, and every one, whatever party he might belong to, began to think of retiring. Solon remained undaunted, and reproached the citizens with their baseness and cowardice. "It was easy for you to have prevented this tyranny from ever taking place," said he; "but there will be the more glory for you, now that it is established, in abolishing and

extirpating it entirely." When he saw that all he could say had no effect in recovering his countrymen from the panic that had seized them, he went home, took his arms, carried them to the door of the Senate-house, and resting them against it, exclaimed—"O my beloved country! I have served thee, both in word and deed, to the utmost of my power: I take the gods to witness that I have neglected nothing in defence of thy liberties and laws, but now I stand alone in my opposition to the tyrant; all my countrymen are willing to acknowledge him as their master, therefore I depart —I leave thee for ever."

Solon, being unable to conquer his repugnance to obeying Pisistratus, and fearing that the Athenians might even compel him to alter his own laws, notwithstanding they had bound themselves by oath to observe them, preferred rather a voluntary exile from his native country, with the pleasure of travelling and increasing his knowledge of the world, than to lead an unpleasant life at Athens. He accordingly travelled into Egypt, where he resided some time at the Court of Amasis.

Pisistratus held Solon in the highest estimation, and was much hurt at his thus estranging himself from his native country. In order to tempt him to return, he wrote him the following conciliatory epistle:—

"I am not the first Greek who has been invested with the sovereignty of his country, nor can I think that I am acting in any respect against the laws, or against religion: I am descended from Codrus, and the Athenians solemnly swore that they would

preserve the kingdom for his posterity. One of my chief cares is to see that your laws shall be carried into execution with more exactness than if the State were governed by the populace. I am contented with the taxes as I found them already established; and with the exception of such honours as are due to the dignity of my station, I am in no way to be distinguished from the humblest citizen. I harbour not the slightest resentment against you for having laid open my designs: I am persuaded that in so doing you were influenced by love for your country, rather than by enmity towards me; and this, because you could not possibly know beforehand how I might conduct myself; for had you known it, you probably would not have disapproved of my enterprise. You may return, then, with the most perfect confidence; for rest assured that Solon can never have any thing to fear from Pisistratus. Even those whom I have considered as my enemies, have never experienced any rigour of resentment from me. But you I am willing to regard as my best friend, and you shall be always treated by me with the utmost consideration, because I know you to be incapable of any breach of faith. Nevertheless, should you have any private reasons that may prevent your returning to Athens, I shall be satisfied with your taking up your abode in any spot that may be agreeable to you: I shall be contented, provided I know myself not to be the occasion of your exile."

To this letter Solon made the following reply:—

"I can believe that you intend me no ill, for until you became a tyrant I was your friend: nor ought I to be reckoned less so now, than any other

person who detests tyranny. I leave to every one the free right of forming his own opinions, whether it be more desirable for Athenians to be governed by one absolute ruler, or by the authority of a certain number of magistrates. I am willing to acknowledge that among tyrants you may be the best: but I cannot think of returning to Athens; for, after having established a free government in that city, and refused the sovereignty that was offered to me, I might with reason be blamed, and accused of favouring your usurpation, should I appear contented to live under it."

Solon wrote another letter to Epimenides, in the following words:—

"As my laws were not destined to produce any lasting service, neither has any essential benefit resulted to Athens from the transgression of them. It is not in the power of legislators, or even of the gods themselves, to serve a State, except those by whose direction it is governed are actuated by good intentions. My laws have been of no avail, but those who have violated them have ruined the republic by suffering Pisistratus to usurp the sovereign power. I foretold all that has happened, but I was not believed. Pisistratus, by flattering the Athenians, made them think him more attached to their interests than I was, because I told them the truth. I offered to put myself at the head of the citizens in order to prevent the evils that have now come to pass; but I was treated as a madman, whilst to Pisistratus they granted guards through whose assistance he has brought the whole city into

bondage; what then remains for me, but to withdraw myself?"

Crœsus, King of Lydia, having rendered all the Asiatic Greeks tributary to him, many of the most powerful people of that age left Greece, on one pretext or other, and went to reside at Sardis, the capital of the empire of Crœsus. That city was then flourishing in wealth and honour. Crœsus heard every body speak of Solon in such high terms, that he conceived a great desire to see him; accordingly he sent him an invitation to come and take up his abode at his Court. Solon returned the following answer:—

"I fully appreciate the friendship which you have manifested for me, and I can call the gods to witness, that if I had not long since resolved to live only in a free State, I would prefer your kingdom to Athens itself, whilst Pisistratus continues to exercise his tyrannic sway in that city. But the modes of life which I have adopted are to be enjoyed in tranquillity only in a place where all are on an equal footing. I shall nevertheless pay you a visit, in order to have the pleasure of spending some time with you."

Solon accordingly set out to Sardis, at the request of Crœsus, who manifested the greatest impatience to see him. In passing through Lydia, he met a number of persons of consideration, with magnificent trains of attendants: he imagined of every one he saw that he must be the King himself; at length he was ushered into the presence of Crœsus, whom he found eagerly expecting him,

seated on his throne, and arrayed in his most gorgeous apparel. Solon betrayed no astonishment at the sight of so much splendour. "My guest," said Crœsus, "Fame has spoken of thy wisdom; I know that thou hast travelled far and near, but hast thou ever yet beheld one arrayed in robes so rich as mine?" —"Yes," replied Solon, "peacocks, pheasants, and dunghill cocks are arrayed in richer still. The brilliancy of theirs is the free gift of Nature, and they have no trouble in putting them on." Crœsus was amazed at an answer so unexpected. He commanded his attendants to lay all his treasures open before Solon, and to display whatever he had most precious in his palace. After this he invited him a second time into his presence. "Have you ever seen," said he to him, "a man more fortunate than myself?"—"Yes," replied Solon, "I esteem Tellus to be a more fortunate man. He lived respected as an Athenian citizen, in a well-regulated republic. He has left behind him two children, comfortably provided for, and much esteemed; and he himself died sword in hand, and in the act of achieving a victory for his native country. The Athenians have paid the most distinguished honours to his memory, and have raised a monument to him in the very place where he lost his life." Crœsus was not less astonished at this reply than he had been at the former one: he now began to imagine Solon not so wise as he had fancied. "Well," said he, "and who may be the next happy man in your estimation after Tellus?"—"There were formerly," answered he, "two brothers; the name of one was Cleobis, and of the other Bito. Their strength was

such that they always bore away the palm of victory in whatever combats they might engage, and their attachment to each other was perfect. One day, it being a festival, their mother, who was a priestess of Juno, was obliged to go to the temple in order to offer sacrifice. Some delay occurred with respect to bringing the oxen for her chariot: the time drew near; they came not, and Cleobis and Bito therefore yoked themselves to the car, and drew their mother to the place of her destination. The people loaded them with benedictions, and their mother, transported with joy, supplicated the goddess to grant them whatever would be most advantageous for them. When the sacrifice was finished, they made a cheerful repast, went to bed, and both of them died that same night." Crœsus could not hide his indignation. "How!" he exclaimed, "do you allow no place for me, then, among the number of the happy?"—"O King of Lydia!" replied Solon, "you possess abundant riches, and rule over many nations, but human life is subject to so many vicissitudes, that it is impossible to decide on the happiness of any man's career until it shall be at an end. Every day some unexpected change of circumstance occurs; this we all experience: how then shall we say on whose brows the wreath of victory shall be placed, until the combat itself be finished?" This view of the subject did not render it more agreeable to Crœsus. He gave Solon leave to depart, and never again expressed a desire to behold him.

Æsop, who was at that time in Sardis, having been sent for to that city to amuse the King, was much mortified at the reception which the monarch

had given to a man so distinguished as Solon. "We must either never approach princes," said he to him, "or else we must resolve only to tell them what they may be satisfied to hear."—"On the contrary," said Solon, "whenever they are approached, it ought to be with good counsel on the lips, nor ought they ever to hear any thing but the truth."

Cyrus had detained his maternal grandfather Astyages in imprisonment, and had deprived him of his territories. Crœsus was angry at this conduct, and, taking up arms for Astyages, made war upon Persia. Possessed of immense resources, and seeing himself at the head of a nation esteemed the most warlike in the world, he fancied he must carry every thing before him. Nevertheless he was defeated with considerable loss; and being obliged to retreat to Sardis, he was besieged in that city, and made prisoner, after a resistance of fourteen days. He was taken before Cyrus, who commanded him to be loaded with chains, and burnt, along with fourteen Lydian youths, in the presence of the King, and all the Persians. He was immediately raised upon the summit of a pile of wood, and bound in the midst of his fellow-sufferers. At the moment that the pile was about to be fired, Crœsus, in this deplorable situation, recollected the discourse he had formerly held with Solon. Sighing bitterly, he exclaimed, "O Solon! Solon! Solon!" Cyrus was surprised, and inquired if it were some god whom he thus invoked in his misfortunes. Crœsus at first made no reply; but being compelled to speak, "I called," said he, "on one whom kings ought to

have always near them, and whose converse they ought to value above all their pomp and riches." He was urged to explain himself more particularly. "I mean a wise man of Greece," he continued, "whom I formerly sent for expressly to dazzle him with the sight of my magnificence. He told me calmly, as if willing to convince me that it was all mere empty vanity, that I must wait for the end of my life, and not presume too much on the happiness of an existence subjected in its very nature to an infinite number of calamities. It is now that I feel the full force of all that he said to me."

Whilst Crœsus was yet speaking, the pile had been kindled, and the flames were beginning to rise. Cyrus was touched with his words. The deplorable condition of a prince once so powerful, made him look into his own heart. He dreaded lest some similar reverse of fortune might be in store for himself. He ordered that the flames should be immediately extinguished, and the chains of Crœsus taken off. He then conferred all possible honours upon him, and consulted him on all matters of importance.

After leaving Crœsus, Solon had retired into Cilicia, where he built a city which he named Soloe. Learning that Pisistratus maintained his sway in a very oppressive manner, and that the Athenians greatly repented of not having opposed his usurpation, Solon wrote to them in the following words:—

"You act with great injustice in accusing the gods as being the cause of your calamities. Whatever you may be suffering, you have only to blame your own instability and folly, in not listening to

the counsels of those who were well-wishers to their country, and in suffering yourselves to be cajoled by the fine speeches and artful schemes of one who meant only to deceive. You granted Pisistratus permission to levy troops for his guard, and your reward is, that you will be held in bondage by them the remainder of your days."

Periander, the tyrant of Corinth, wishing for the advice of Solon, laid open to him the situation of his affairs, and entreated that he would counsel him how to act. Solon returned him the following answer:—

"You write to me that a number of persons have conspired against you. But could you even cut off all those whom you suspect of being your enemies, you would not find your safety rest on much surer ground. Those whom you now consider as your friends will next lay snares for you: some will distrust you on their own account, others will be offended with you for the distrust you may evince of them; others, again, will think that in aiming a blow at your life they render a lasting benefit to their country. The surest way to make yourself easy is to renounce the government entirely: but if you have not resolution to give it up, then call in foreign troops, sufficiently numerous to keep the country in awe; by which means you may rid yourself of your alarms, and moreover, you will not be reduced to the necessity of banishing your own subjects."

Solon after this travelled through Cyprus. He formed a friendship in that country with Philocyprus, Prince of Œpia. This city stood in a very

barren part of the country. Solon advised Philocyprus to transfer the site of it to a more favourable situation. He chose a lovely and fertile plain, and superintended the building of it in person. The result was as favourable as could be desired, and Philocyprus, out of gratitude to him, called the city Soloe.

Solon throughout his life was no enemy to pleasure. He liked social entertainments, music, and every thing that could contribute to render life happy. But he disliked representations wherein the sole object was to please by uttering popular sentiments: he thought them pernicious to the republic, and likely to breed dissensions in the State. At the time that Solon was held in the greatest estimation at Athens, Thespis began to act tragedies of his own composition: the people were mightily delighted with them, as they were a species of entertainment entirely new. Solon, who was fond of amusement, went one day to see him perform. When all was over, he asked Thespis, if he was not ashamed to utter so many falsities in the face of the world. "Not at all," replied Thespis, "for I mean only to amuse by them, and not to injure."—"Yes," returned Solon, forcibly striking the ground with his stick; "but if we admit falsehood into our amusements, and treat it as a jest, we shall soon find it creeping into our public business and most serious actions." It was some time after this that Pisistratus had recourse to the stratagem of presenting himself, wounded and bleeding to the people. Solon then exclaimed, in allusion to these theatrical re-

presentations, "This is one of the fatal evils which may be traced to the foolish fictions I condemned."

By some the establishment of the Areopagus has been attributed to Solon. It was a council composed of such as had passed through every gradation of office in Athens.

Solon was asked one day what State he thought the best regulated. "That," said he, "wherein men, without being any way injured themselves, resent an injury done to another as warmly as if they had been the sufferers by it."

Towards the latter part of his life Solon began a poem on the Island of Atlantis, which had been described to him, whilst he was in Egypt, as situated beyond the known ocean: death, however, prevented the completion of his design. He breathed his last in Cyprus, in the fifty-fifth Olympiad, and about the eightieth year of his age. Before he expired, he gave orders that his bones should be carried to Salamis and burnt, and the ashes scattered over the face of the country. After his death, the Athenians erected a statue of bronze to his memory, which represented him with his Code of Laws in his hand, and habited as a prince of the people. The inhabitants of Salamis likewise erected one of him, in the attitude of an orator haranguing the people, and with his hands concealed in the folds of his robe.

PITTACUS.

Flourished in the 42d Olympiad, and died in the 3d year of the 52d, aged 70 years.

PITTACUS the son of Cyrradius, the Thracian, was born at Mitylene, a small town in the island of Lesbos, about the 29th Olympiad. In his youth he was very enterprising, a brave soldier, a skilful officer, and uniformly a good citizen. His rule of conduct was to accommodate himself to circumstances, and never to neglect opportunity. His first enterprise was in league with the brother of Alcæus, against the tyrant Melanchios, who had usurped the sovereignty of the island of Lesbos. Pittacus defeated him, and fixed his reputation as a hero by the act.

The Mitylenians had long carried on a destructive war with the Athenians, for the possession of a territory called Achillea. The Mitylenians appointed Pittacus to the command of their troops. When the two armies came in sight of each other, and were about to begin the attack, Pittacus offered to decide the matter in dispute, by single combat with Phrynon, the Athenian general, who was invariably successful in every species of warfare, and who had been frequently crowned at the Olympic

games. Phrynon accepted the challenge, and it was agreed that the victor should be acknowledged conqueror of the disputed territory. The generals came forward, without any attendants, and met in the open field in presence of both armies.

Pittacus had concealed a net under his buckler, and made so adroit a use of it, that he threw it round Phrynon at the moment when that general suspected nothing, and entangling him completely in it, he exclaimed, "I have taken a fish, not a man." He then put him to death in the sight of the assembled troops, and remained master of Achillea.

From this stratagem arose the custom of persons fighting with nets on the stage, for the amusement of the people.

Age tempered the warlike spirit of Pittacus, and he gradually acquired a relish for the serene enjoyments of philosophy. The inhabitants of Mitylene holding him in great respect, conferred on him the chief magistracy of the city. Long and painful experience taught him to view with courageous steadfastness the different aspects of fortune. After organising the affairs of the public in the most regular manner, he voluntarily resigned the office which he had held for eleven years, and retired altogether from the turmoil of public affairs.

At one period of his life Pittacus felt a great desire to attain wealth, but he afterwards learned to regard it with indifference, as beneath his consideration. The Mitylenians, in consideration of the essential services he had rendered to the State, offered him a beautiful retreat, watered by refreshing streams, sheltered by woods, adorned by vineyards,

and enriched by farms, the revenues of which were sufficient to ensure him a splendid income. But he took up his javelin, and throwing it with all his strength, he said he should be contented with a portion of the estate equal to the square of the space over which his javelin had passed. The magistrate, astonished at his moderation, entreated him to tell them on what he founded it. "A part is better than the whole," he replied; and this was all the explanation he would give.

Crœsus wrote to him one day, begging him to go and see his wealth. Pittacus sent him the following answer:—

"You wish to tempt me into Lydia, in order that I may be an eye-witness of your wealth. Without seeing it at all I am ready to acknowledge that the son of Halyattes is the most puissant of monarchs; but were all your possessions mine, they would not make me any richer than I am. Wealth is no way necessary to my happiness. I have enough to make myself and a few friends comfortable, and with that little I am contented. Nevertheless, I am very willing to pay you a visit, if my doing so will afford you any gratification."

Crœsus having brought the Asiatic Greeks into a state of subjugation, determined to fit out a fleet, in order to make himself master of the islands. Pittacus was at that time in Sardis. Crœsus asked him whether there was any thing new in Greece. "The inhabitants of the islands," said he, "have resolved to make war against you, and to attack Sardis itself; and for this purpose they have bought ten thousand horses."—"Would that the gods," replied Crœsus,

"might put it into the heads of the islanders to attack the Lydians with cavalry!"—"It seems, then," said Pittacus, "that you would have no objection to meeting these islanders on horseback, and on terra-firma. You are right enough in that, but do not you think that they will in return have the laugh against you, when they find that you think of bringing out a naval force against them? They will be delighted to meet you and your Lydians at sea. To them it will be the signal for avenging the wrongs of the Greeks, whom you have enslaved." Crœsus imagining from this discourse of Pittacus, that he must be acquainted with his schemes, thought proper to relinquish the design of fitting out a fleet against the Greek islands, instead of which he entered into an amicable alliance with them.

Pittacus was deformed in person, and had weak eyes; he was corpulent, and had some infirmity in his feet, which occasioned him to walk very awkwardly; and, in addition to all these disadvantages, he was extremely careless in his dress. He had taken to wife the daughter of Draco, the legislator. She was a woman of excessive pride and insupportable insolence; valuing herself upon her high birth, and despising her husband on account of his appearance.

One day Pittacus invited a party of philosophers to dine with him. His wife, who was constantly out of humour, went into the room, when the repast was ready, and overthrew the table with all the dishes upon it. Pittacus did not betray the least anger, but contented himself with saying to his guests, "It is the act of a weak woman; we must

excuse her folly." The little congeniality that existed between him and his wife inspired him, however, with the liveliest aversion to ill-assorted matches. A man went to him one day to ask his advice as to which wife he should choose from two that were offered to him, one of whom was nearly on an equality with himself, the other much his superior both in birth and fortune. "Go," said Pittacus, pointing with the stick on which he was leaning to the place he meant to describe, "go to the corner where you see the children assembling together to play, join them a while, and follow the advice they will presently give you." Accordingly the young man went among them; the little ones directly began to laugh and push him about, and to call out to him, "Get away; go among your equals." This determined him to think no more of the lady who was so much above himself, but to be contented with her who was in his own rank.

Pittacus was so temperate, that he drank nothing but the crystal spring, though Mitylene abounded with the choicest wines; and he secretly advised Periander to abstain from the use of wine, if he wished to succeed in his design of making himself master of Corinth, or meant to maintain himself firmly in his usurpation.

He ordered that any man committing a fault in a state of intoxication, should receive a double share of punishment.

He often used to say, that necessity was so absolute a power that the gods themselves were forced to submit to its decrees. That it was under a republican form of Government that a man could best

develope the extent of his powers. That wise men should calculate the misfortunes which may possibly happen to them, in order that they may endeavour to guard against them; but should these come to pass, it is then the duty of a brave mind to endure them without a murmur. That it is difficult to be a good man. That every thing that is done should be well done. That in order to succeed in whatever we may undertake, we should design slowly, and execute quickly. That the most desirable victories were those that were obtained without bloodshed; and that in order for a kingdom to be really well governed, the laws ought to be respected as scrupulously by the king himself, and all in authority under him, as by the lowest subject. "When you intend to attempt any thing," said he to his disciples, "never make a boast of it beforehand; for then, if you cannot accomplish your design, you will at least have no one to laugh at you. Never reproach any one with being unfortunate; for one day you may find yourself in the same condition. Speak ill of none, not even of your enemies. Preserve your friends, but observe the same degree of caution towards them as if they were one day to be your greatest foes.

"Respect chastity, frugality, and truth. Reverence the gods. Acquit yourself faithfully of every trust reposed in you, and never reveal a secret confided to your keeping."

Pittacus composed some verses, in which he asserted that a man ought to take his bow and arrows, and destroy a wicked person wherever he

might find him, for, as the heart of such an one was always hollow, no confidence could ever be placed on the words that his lips might utter.

Whilst Pittacus was in retirement, a large sum of money was sent him by Crœsus; but he declined accepting it, coolly observing that he was already richer by one half than he would wish to be, for in consequence of his brother having died without children, he had succeeded to his fortune. Pittacus was always prompt and happy in his replies. He was never at a loss for an answer, whatever might be the question put to him. One day he was asked, "What was the most variable thing in nature?"—"The course of water, and the humour of women," was his reply.—"What is it that ought to be deferred as long as possible?"—"The borrowing money of a friend."—"What ought we to do every where, and at every moment?"—"To make the best of good or evil, as each may occur."—"What is most desirable?"—"Opportunity."—"What most secret?"—"Futurity."—"What most faithful?" "Land."—"What most treacherous?"—"The sea." Phocaicus told him, that he intended to ask a gentleman for something which he had in his head. "You may spare yourself the trouble," said Pittacus, "of looking for it there—you will never find it.

Tyrræus, the son of Pittacus, chanced one day at Cumæ to be in a barber's shop, where the young men generally met to talk over the news of the day. A tradesman present thoughtlessly throwing a hatchet, it struck Tyrræus on the head, and clove his skull in twain. The inhabitants of Cumæ seized

him, and brought him before the father of the deceased as a murderer.

Pittacus, having made himself master of the circumstances exactly as they occurred, acquitted the man, finding that no blame could be attached to him. "A fault committed unintentionally," said he, "ought to be forgiven, and he who avenges it becomes in that case himself the guilty party, by unjustly punishing the innocent."

Pittacus occasionally amused himself with making verse; he framed his laws and many other works in poetical measures: his favourite exercise was turning a grind-stone, to grind corn. He had for his disciple Pherecides, who has been reckoned by some among the Sages of Greece, and whose death took place under very extraordinary circumstances. It is said, that one day, when the war between the Ephesians and Magnesians was at its height, Pherecides, who was zealous in the cause of the Ephesians, met a man on the road. He asked him to what country he belonged. The man answered, that he was an Ephesian: on hearing which, Pherecides said to him, "Take me by the legs, drag me into the country of the Magnesians, and then hasten back to the Ephesians, and tell them the manner in which you treated Pherecides in compliance with his own desire. Tell them, also, not to fail to pay me funeral honours, when they shall have gained the victory." The man dragged Pherecides to the place which he had directed, and then returned to Ephesus to relate his singular adventure. It inspired the Ephesians with the liveliest hopes; they gave

battle the next day to the enemy, and obtained a decisive victory. They immediately went to the spot to which Pherecides had ordered himself to be taken; there they found him dead, and his funeral obsequies were celebrated with the utmost magnificence. Pittacus himself died in the island of Lesbos, in the fifty-second Olympiad, and the seventieth year of his age.

BIAS.

A contemporary of Pittacus. Flourished during the reigns of Halyattes, and Crœsus his son, in Lydia.

Bias of Priené, a small city in Caria, was held in much esteem in Greece, during the reigns of Halyattes and Crœsus, Kings of Lydia, from the fortieth Olympiad until the time of his death. He was an excellent citizen, and a skilful politician; and in private life he was disinterested and amiable. Though born to great wealth, he lived in the simplest manner; distributing his riches among the necessitous of every description. He was accounted the most eloquent orator of the age in which he lived; and he employed his talents as he did his wealth, in the cause of the poor and the afflicted, seeking no other reward than the happiness of serving his country. He would undertake no cause but that which he believed to be just; hence it became proverbial throughout the country, when it was wished to give an idea of the justice of a cause, to say that "Bias himself would undertake it:" and when any one desired to praise an orator to the utmost, it was only necessary to say, "Bias himself could not have done so well."

Some pirates having landed near Messina, in the

Peloponnesus, they carried off a number of young women, and brought them to Prienè to sell. Bias purchased them, took them home, treated them as his own children, bestowed gifts upon them all, and restored them to their parents. This generous action gained him such repute, that by many he was never mentioned under any other appellation than as "*The Prince of Sages.*" Shortly after this event, the fishermen of Messina took a large fish in the belly of which they found a golden vase, whereon were engraven these words,

"To the Wisest."

The Senate of Messina met together, in order to determine to whom it should be sent. The young women who had been treated with such humanity by Bias, presented themselves with their parents before the assembly, and exclaimed with one voice, that there could be none wiser than Bias. The Senate of Messina, therefore, sent him the vase. Bias examined it attentively, and after reading the inscription which was on it, he refused to accept it, saying, that the title of "The Wisest" could belong to Apollo alone. Some authors imagine that the vase here alluded to is the same as the tripod which has been spoken of in the life of Thales; and that the present anecdote has no other foundation than the circumstance of the tripod having been sent by Thales to Bias: but others maintain that it was Bias to whom it was sent in the first instance.

Halyattes, King of Lydia, having taken and destroyed a number of cities in Asiatic Greece, laid siege to Prienè. Bias was at that time chief ma-

gistrate of the place. He made a vigorous resistance, for a considerable length of time: but seeing the city reduced to the greatest extremity for want of provisions, and finding that Halyattes was determined on succeeding in his object, he ordered two fine mules to be fattened, and then directed them to be driven towards the enemy's camp, as if they had strayed by accident from Priené. Halyattes, surprised to see the animals in such good condition, began to be afraid that he must relinquish the hope of reducing the place by famine. He contrived, however, to get a spy introduced into the city, and instructed him to make his observations on the actual state of the besieged. Bias pretty nearly guessed the real errand of the man; he therefore had large heaps of sand thrown up, and covered thinly over with wheat. The deputy of Halyattes surveyed all this show of plenty, so skilfully was it managed, without in the least suspecting it to be a deception. Halyattes, deceived also by the stratagem, instantly on his messenger's report abandoned the idea of continuing the siege, and entered into an amicable treaty with the inhabitants. His curiosity being greatly excited respecting Bias, he sent him a message, desiring to see him at his camp, to which Bias returned the following answer by the messengers: "Tell your monarch that I shall remain where I am, and that I command him to eat onions and shed tears the remainder of his days."

Bias delighted in poetry: he composed above two thousand verses, which he made the vehicle of instructions how happiness might be secured in

every situation, and for the most effectual means of governing a republic either in peace or war. He used to say, "Endeavour to please all the world—universal good-will gives a charm to every thing in life. There can be nothing gained by showing pride and contempt to any one: love your friends, but let it be with prudence; always remember that it is possible they may one day become your enemies. Be equally moderate in your hatred of your enemies, for by the same rule they may one day be your friends. Do not be in haste to choose your friends; but when chosen, treat them all with equal kindness, though you may have more deference to the merit of some than of others. Imitate the conduct of those whose society may reflect credit upon you; and depend upon it that the degree of reputation which your friends may enjoy, will greatly enhance your own. Never be in haste to give your opinion; it is a mark of folly. Seek wisdom whilst you are young; it is the sole consolation of age: you cannot make any acquisition more valuable; it is the only good of which no reverse of fortune can ever deprive you. Anger and precipitation are the diametrical opposites of prudence. Good men are scarce: the foolish and the wicked are to be found every where in abundance. Be rigidly exact in the fulfilment of your promises. Speak of the gods with the reverence due to them; and be grateful to them for all the good that may be in you. Be not importunate; it is better for others to insist on your receiving favours, than for you to insist on their granting them. Undertake nothing rashly, but do quickly that which you have

once resolved on doing. Never commend any one for his riches, if he have no other claim to praise. Live as if you were going to die the next moment, and also as if you were certain of living a great many years. A vigorous constitution is the gift of nature —wealth generally the effect of chance; but wisdom alone can enable a man to serve his country by good counsel. It must be a diseased mind that craves for impossibilities." Being asked one day what it was that flattered mankind the most? he replied, "Hope." What it was that pleased them the most? "Gain." What was the most difficult to bear? "Reverse of fortune." He used to say, that the most unfortunate of men was he who could not bear his misfortunes as he ought. Being once in a ship with some impious persons, a furious tempest arose so suddenly, that the vessel was threatened with instantaneous destruction. Terrified at the thought of death, the men, just before so impious, betook themselves to prayer and supplication of the gods.—"You had better keep silent," said Bias to them; "for if you let the gods know you are here, we shall all inevitably go to the bottom." Another time, he was asked by a person well known for his impiety, what worship he thought due to the gods? Bias returned no answer. Being asked the reason of his silence, he replied, "You are inquiring about matters which no way concern you." He used to say, that he would much rather be called upon to settle a dispute between parties hostile to him, than between those with whom he was in the habit of intimacy; for whichever friend the decision might be given against, he

almost invariably became an enemy; whereas there was a very great probability of converting an enemy into a friend, after a question had been decided in his favour. Bias was one day obliged to sit in judgment on a friend for a capital offence. Before he passed sentence on him, he began to weep in presence of the whole Senate. "Why these tears?" said one of the members to him; "the fate of the criminal rests with you: on you alone depends his condemnation or his acquittal." "I weep," said Bias, "because nature requires me to compassionate the miserable; and the law commands me to silence the voice of nature." Bias never would reckon the mere goods of fortune among actual blessings: he regarded them as toys, which might serve to amuse a vacant moment, but which often answered no other end than that of diverting the mind from laudable pursuits. He happened to be in Prienè, his native place, when that unfortunate city was taken and plundered. All the citizens carried off whatever property they could, and fled in search of some place of refuge, where they might deposit it securely. Bias alone remained tranquilly looking on the misfortunes that desolated his native city, as if he felt them not. He was asked why he did not endeavour to secure something, as the rest of the citizens had done. "So I have," replied Bias: "I carry all I value about me."

The life of Bias terminated in a manner not less honourable to his feelings, than all its former course had been. Having the interest of a friend greatly at heart, he was carried into the Senate in order to defend his cause. He was at this time far advanced

in years, and the exertion he made in speaking fatigued him so much, that he leaned on the breast of one of his daughter's sons, who had accompanied him. When the pleader on the opposite side had finished his discourse, the judges pronounced in favour of Bias, who just lived to hear their decision, and expired immediately after in the arms of his grandson. A magnificent funeral was decreed to him by the unanimous voice of the citizens, who evinced extreme regret for his loss. A superb monument was erected to his memory, with the following inscription engraven on it:—

"Bias was a native of Priené. Whilst he lived, he was the ornament of Ionia; and of all the maxims of the philosophers, his are the most elevated."

So great was the veneration in which his memory was held, that a temple was dedicated to him in Priené, wherein the inhabitants of that city paid him extraordinary honours.

PERIANDER,

Tyrant of Corinth, was contemporary with the preceding Philosophers, but neither the year of his birth nor that of his death is precisely known.

It is surprising enough that the Greeks should have bestowed the epithet of *wise* on one so weak in his conduct as Periander.

They suffered themselves to be dazzled by the brilliancy of his maxims, without reflecting on the atrocity of his actions. He spoke indeed like a Sage, but he lived like a madman. He kept up a criminal intercourse for a length of time with his own mother, Cratea, without any apparent sense of his own dishonour in so infamous a deed.

He made a vow one day, that if he should gain the prize at the Olympic games, he would erect a statue of gold to the honour of Jupiter. He came off victorious in the next games that were celebrated; but not having sufficient money to acquit himself of his promise, he seized all the ornaments of the ladies, who had come elegantly attired in order to do honour to the festival, and thus performed his vow at their expense.

Periander was the son of Cypselus, of the family of the Heraclidæ, and was tyrant at Corinth, his

native city, at the same time that Halyattes was King of Lydia. He married Lysis, the daughter of Procleus, Prince of Epidaurus. He always evinced the most passionate attachment to her, and changed her name from Lysis to Melissa, which signifies in the Greek, from which it is derived, a bee. He had two sons by this marriage. Cypselus, the eldest, was dull, and indeed appeared almost deficient in intellect; but Lycophroon, the youngest, displayed an elevated mind, and was admirably adapted to govern a State.

Some females, from interested motives, wishing to disgust Periander with his wife Melissa, who was at that time pregnant, related such calumnies against her as excited in him the most uncontrollable jealousy; insomuch that meeting her on the staircase immediately afterwards, he gave her such a kick in the body, as hurled her from the top to the bottom, and destroyed at once the mother and the infant which she carried in her womb. Instantly repenting of what he had done, and loving her to distraction, he forgot even the respect due to the dead, and throwing himself on the senseless corpse, he committed outrages upon it, for which madness itself could be no excuse. He next wreaked his vengeance on the women who had inspired his suspicions, ordering them to be seized and burnt.

When Procleus, the Prince of Epidaurus, was made acquainted with the horrible cruelty with which his beloved daughter had been treated, he sent for his grandsons, whom he loved with the utmost tenderness. He kept them with him some time, to console him under his affliction; and when he sent

them back, he embraced them, and said to them, "My children, you know the murderer of your mother." The eldest paid little attention to the import of these words; but they affected the youngest so powerfully, that on his return to Corinth, he would neither speak to his father, nor make any reply when spoken to by him. Periander questioned Cypselus, his eldest son, very closely, as to what had been said to them by their grandfather; but Cypselus, who had forgotten all that had passed, merely related the kind treatment they had received.

Periander was, however, by no means satisfied with this answer, conscious that something more must have occurred. He therefore pressed his son so earnestly to recollect himself, that at last Cypselus called to mind the parting words of Procleus, and repeated them to his father. Periander immediately entered into the full meaning that Procleus had intended to convey. He now resolved to compel his youngest son to acknowledge his dependence on him. He forbade any person to retain him under his roof. Lycophroon, thus driven from one asylum, in vain endeavoured to procure another: his father's threats had inspired a terror which closed every door against him. At last, some friends took pity on him, and received him at the hazard of incurring the displeasure of the King. Periander then issued an order, denouncing the punishment of death to any one who should harbour or even speak with Lycophroon. So rigorous a decree terrified all the inhabitants of Corinth, and no one was found hardy enough to hold any

intercourse with the subject of it, after it was issued. He was shunned as if he had been some ferocious animal, and his nights were passed in the porticos of houses. In the course of four days he was nearly exhausted with hunger and misery. Periander seeing him at the point of death, was touched with pity, and went to him, saying, "O Lycophroon! whether is it more desirable to drag on a life so wretched as you have rendered yours, or to submit yourself to me, and be made the master of all that I possess? You are my son, and Prince of the flourishing city of Corinth. Any disaster that may happen to you, will be felt by me as keenly as if it had happened to myself: but you have incurred all the sufferings you now experience, by angering him whom you ought to have respected. You have now experienced the fatal consequences of opposition to a father's will, and I permit you to return to your paternal roof." Lycophroon, firm as a rock, listened to this speech from his father, and when it was finished, he coolly replied, "You deserve that punishment yourself for speaking to me, which you have threatened others with should they do so." Seeing that it was impossible to subdue the resolution of his son, Periander determined to send him out of his sight; and accordingly banished him to Corcyra, a country subject to Corinth.

Periander entertaining the liveliest resentment against Procleus, whom he looked upon as the origin of the breach which had taken place between him and his son, raised troops to make war against that Prince, and put himself at their head. He succeeded in all his measures; and having made

himself master of Epidaurus, and taken Procleus prisoner, he retained him in confinement, though he spared his life.

In the course of time, Periander, finding age come upon him, sent to Corcyra for Lycophroon, intending to resign the sovereignty in his favour, and to set aside his eldest son, who was no way fitted for the cares of government. Lycophroon did not vouchsafe a single word in answer to his proposition. Periander, who loved his son with the greatest tenderness, could not bear to relinquish the hope of finally prevailing on him to come into his views. He ordered his daughter to repair to Corcyra, thinking that her influence over her brother's mind might work more success than had hitherto attended on any of his own schemes to gain him over. As soon as the young Princess reached her brother, she made use of every argument which she thought most likely to move him, and make his obstinacy give way. "Would you prefer," said she, "seeing the throne filled by a stranger, rather than by yourself? Power is a mistress surrounded with suitors, and naturally inconstant. Our father is now in years; and his death cannot be far distant. If you do not hasten your return, our family will be lost. Dream no longer, then, of abandoning to others the greatness which courts your acceptance, and which is your hereditary right." Lycophroon told her, however, that he never would return to Corinth, so long as her father should remain there.

The Princess took her leave, and acquainted the King with the resolution which Lycophroon had

made. Periander then sent a third message to him, purporting that his son might take possession of the throne of Corinth, whenever he pleased, as he himself had determined on finishing his days at Corcyra. To this arrangement Lycophroon made no opposition, and accordingly it was settled that the governments should be thus exchanged. The Corcyrans, however, being informed of it, conceived such a dread of Periander's coming to rule over them, that they killed Lycophroon, in order to avert the probability of it. The death of his son plunged Periander into despair. He issued his commands that three hundred children belonging to the best families in Corcyra should be seized. These he sent to Halyattes, to be emasculated. The vessel in which they were embarked was compelled to touch at Samos. The inhabitants of that city being informed of the cause which destined these unfortunate youths to Sardis, compassionated them, and secretly advised them to take sanctuary in the temple of Diana: when they had once entered thither, it was affirmed that they were under the protection of that goddess, and the Corinthians were not allowed to take them away. Without openly incurring the resentment of Periander, methods were devised to supply them with the means of subsistence. Every evening, the young men and damsels of Samos were sent to dance round the temple: they were provided with cakes for the purpose, made up with honey, and threw them into the temple whilst they were dancing; the children from Corcyra picked them up, and lived on them. Every day these dances recommenced, and the

Corinthians at last, wearied of beholding them, returned home. Enraged at being thus disappointed in his intention to avenge his son's death, according to his own fancy, Periander wished to terminate his existence; but as he was anxious that no one should know the spot where his body might lie, he devised the following contrivance to conceal it: he sent for two young men, to whom he showed a by-path, and commanded them to walk there the next night, at a stated hour, to kill the first person they might meet, and to bury him instantly. Having dismissed these young men, he sent for four more, and commanded them to repair to the same place, and to kill and bury without fail two young men, whom they would meet there walking together. After this he sent for a number of others, and instructed them in the same manner to dispatch the four, and to bury them on the spot where they might fall. Having thus arranged every thing to his mind, he took care to put himself in the way at the time and place he had fixed upon, and being met by the two young men whom he had selected for that purpose, he was deprived of life by them, as he had wished.

The Corinthians erected an appropriate though empty monument to him, and engraved on it an epitaph in honour of his memory.

Periander was the first who was attended by guards, and who changed the name of magistrate into that of tyrant (a term at that period synonimous with king—both signifying an absolute ruler).

Periander did not allow his cities to be thrown open for the residence of all alike. He was greatly

influenced by the advice of Thrasybulus, who, on a particular occasion, wrote him the following letter:

"I have concealed nothing from the man whom you sent to me. I took him into a cornfield, and I beat down in his sight every ear that raised its head above the rest. If you wish to maintain yourself firmly on the throne, you must follow my example: put all the chief persons in the city to death, whether friends or enemies. An usurper ought to place no trust even in those who appear to be his warmest friends."

Periander used to say, that thought and labour would accomplish all things; insomuch that it had been found practicable to separate an isthmus from the continent: that no man ought to propose to himself silver or gold, as the sole recompense of his actions: that the great could have no stronger security than the affection of their subjects: that no possession was more desirable than tranquillity. He held it proper to punish not only those who actually committed faults, but even those against whom the intention of committing them could be proved. "Pleasures," he observed, "are transient, but glory endures for ever. Be temperate in prosperity, and prudent in adversity. Never reveal a secret entrusted to your keeping. Let not the circumstances of your friends influence your attachment to them: that ought to be the same in adversity as in prosperity."

Periander esteemed men of learning: he wrote to the most eminent Sages of Greece, and invited them to come and stay some time at Corinth, as they had done at Sardis; and on their accepting his

invitation, he showed them, by his reception of them, and his mode of treating them, that he wished by every attention in his power to make their residence at his Court agreeable to them.

He reigned forty years, and lost his life about the 42d Olympiad.

By some it has been imagined that there were two Perianders, and that the words and actions of both have been wrongly attributed to the same individual.

CHILO

Was advanced in years in the 52d Olympiad: hence we may conclude him to have flourished nearly at the same time with Pittacus.

CHILO flourished at Lacedæmonia, about the 52d Olympiad. He was a man of an equal and resolute mind, capable of bearing prosperity or adversity with the same equanimity. He led a retired life, at home, and deemed that time the most misspent which was employed in travelling about. His conduct was a picture of perfect virtue: his practice was a faithful exemplification of his precepts. His silence and singular moderation caused him to be admired by every body. He regulated his life by one of his own maxims—That at all times a moderate pace was the safest. Towards the 55th Olympiad, he was made Ephorus. This dignity at Lacedæmonia served as a check upon the kingly power. His brother, who aspired to the office, became so jealous of him, that he could not help betraying the resentment he felt. Chilo coolly said to him, "I have been chosen, because I was imagined a fitter person than you to bear the injury of being drawn from the enjoyment of leisure, overwhelmed with business, and, in short, rendered a slave."

Chilo maintained that the art of divination ought not to be wholly rejected, and that much of futurity might be penetrated by the sagacity of the human mind. One day, Hippocrates was sacrificing during the Olympic games. As soon as the flesh of the victims was put into cauldrons filled with cold water, the water became hot all at once, and began to boil even to running over, although there was no fire under the cauldrons. Chilo, who was present, considered this prodigy attentively. He then advised Hippocrates never to marry, and if unfortunately he were already married, to repudiate his wife without delay, and to destroy whatever children she might have brought him. Hippocrates turned his counsels into jest, and was no way deterred by them from entering into marriage, the offspring of which was Pisistratus, who afterwards usurped the sovereignty of Atheas, his native country.

On another occasion, Chilo, having attentively considered the quality of the soil and the situation of the island of Cythera, suddenly exclaimed before all the spectators, "Would to the gods that this island had never existed, or that the waves had overwhelmed it, as soon as it first appeared above them: for I foresee that it will be the ruin of the Lacedæmonian people!" Chilo was not deceived; the island was taken by the Athenians some time after, and by them rendered instrumental in desolating the country.

Chilo used to say, that three things were difficult: to retain a secret, to endure injuries, and to employ time well. Chilo was brief and comprehensive in

his discourse; hence his sayings became proverbs. Some of them were as follow:—

Threaten no one—threats are the weak arguments of women.

The greatest mark of wisdom is to know when to be silent—particularly at festive meetings.

Never speak ill of any one; unless you are willing to be continually making enemies, and to hear the most unpleasing things said of yourself in return.

Be more punctual in visiting your friends when they are in adversity, than when they are in prosperity.

It is better to suffer loss, than to gain by unjust or dishonest transactions.

Flatter no man in his adversity.

A brave man ought always to be courteous, and to make himself respected rather than feared.

The best policy in a State, is to teach every citizen to regulate his own family properly.

A man ought to choose a woman of simple habits for his wife, and not to celebrate his nuptials at an expense that may prove his ruin.

We try gold and silver by a touchstone, but they are themselves the touchstones by which we may try the hearts of men.

We ought to enjoy every thing with moderation, in order to bear the loss of it with equanimity.

Neither love nor hatred last for ever. Love, therefore, as if you were one day to hate; and hate as if you were one day to love.

Chilo caused these words to be engraved in letters of gold, in the temple of Apollo, at Delphos: "We ought never to set our wishes on objects too much

above us. He who becomes security for another, never fails to lose."

Periander did every thing in his power to draw Chilo to Corinth, that he might profit by his counsel how to maintain himself in the sovereignty which he had usurped. Chilo answered him in the following terms :—

"You wish to involve me in the troubles of war, and to make me live like an exile far from my native country; as if my doing so would any way contribute to your security. Rely upon it, that there is nothing less certain than the greatness of Kings; and that he is the most fortunate of tyrants who has the happiness of dying in his bed."

When Chilo perceived the end of his own days approaching, he collected his friends around him, and thus addressed them: "My friends, you know that, during the time I have been in the world, I have both said and done much. I have deliberately reviewed all my past life, and I find no action of which I need repent, except perhaps in one instance which I now wish to lay before you, in order that I may know whether I acted well or ill in the matter. —I happened once to be one of three persons who had to sit in judgment on a particular friend of mine, who according to the law had rendered himself amenable to the punishment of death: I was much embarrassed to know how to act; I saw myself called upon to condemn my friend, or to violate the laws. After seriously reflecting on the case, I resolved to have recourse to this expedient: I placed the arguments of the accused in his defence in so forcible a light, to my colleagues, that

they felt themselves called upon to acquit him; but I voted for his death myself, according to my own view of the act, though without assigning any reason for my opinion. Thus I acquitted myself, as it then appeared to me, of my double duty—as friend and judge: but I have since felt something in my own breast, which makes me doubt whether my conduct was not criminal."

Chilo, loaded with years, died at Pisa, through excess of joy, whilst embracing his son on his return from the Olympic games, at which he had been crowned as victor. The Lacedæmonians, after his death, erected a statue to his memory.

CLEOBULUS

Lived between the 35th and 55th Olympiad; being contemporary and of nearly the same age with Solon.

CLEOBULUS, though one of the least important among the Sages of Greece, was one of the most happy. He was the son of Evagorus, a descendant of Hercules, and was born at Lindus, a maritime town in the island of Rhodes, where he flourished in the reign of Crœsus, King of Lydia. Cleobulus manifested uncommon wisdom, even from his earliest years; his countenance was prepossessing, his figure commanding, and his strength surprising. His youth was passed, according to the fashion of his time, in travelling in Egypt, in order to become acquainted with philosophy. On his return, he united himself in wedlock with a most amiable woman, and lived in the bosom of his family in undisturbed tranquillity. By this marriage he had a daughter, the celebrated Cleobulina, who by the able instructions of her father, seconded by her own application, obtained a degree of learning that enabled her to puzzle the greatest philosophers of her time, especially by enigmatical questions. She was moreover so unassuming and affectionate, that she would herself wash the feet of the friends and

guests, whom her father invited to his entertainments on any festival.

Cleobulus being chosen governor of the little State of Lindus, acquitted himself of his office with as much ease as if he had only had a single family to manage. He avoided every thing that might involve the country in wars, and took care to keep on the most amicable terms, as well with foreigners as with the citizens. The great merit of Cleobulus, in a literary point of view, was the subtlety with which he proposed, and the clearness with which he explained, all descriptions of enigmatical questions; and from him Greece became famous for the application of enigmas, which he had learned in Egypt. He was the author of the following:

I am the father of twelve sons, each of whom has thirty daughters, of very different kinds of beauty. The complexions of some are white, of others very black: they are all immortal, yet they each die every day.

By this enigma is signified the year.

Cleobulus is also the author of the epitaph on the tomb of Midas, wherein he bestows extraordinary praises on that monarch. It has by some been improperly attributed to Homer, who lived long before Midas.

Cleobulus held virtue principally to consist in avoiding injustice and other vices; in which opinion Horace coincides, when he says,

Virtus est vitium fugere, et sapientia prima
Stultitia caruisse.

To fly from vice is virtue; and most wise
Is he who folly shuns.

Cleobulus used to say that order, time, and measure, ought to be observed in all things. That in order to banish the great folly of luxury which reigned in all States, every citizen ought to be required to live in conformity to his actual rank and condition. That nothing was more common in the world than great talkers, and great ignorance. "Endeavour," said he, "always to cherish elevated sentiments, and be neither faithless nor ungrateful. Do good to both your friends and enemies: by this means you will retain the former, and may win over the latter.

"Before you set out from home, consider well what you are about to do; and when you return, examine with equal care all that you may have done.

"Speak little, and listen attentively.

"Utter nothing to the disparagement of any one. Always give that advice which you sincerely believe to be right. Do not abandon yourself to your pleasures. If you should have any enemies, seek to be reconciled to them. Do nothing by violence. Endeavour to educate your children properly. Never make a jest of afflictions. If Fortune smile on you, do not be lifted up by it; neither suffer yourself to be cast down, should she turn her back upon you. Seek to marry in your own rank: if you choose a wife of birth superior to your own, you will find a master in each of her relations. Particular attention ought to be paid to daughters; they ought not to be allowed to marry, except they add to the youth of virgins the conduct and understanding of matrons. A man ought neither to praise his wife, nor

find fault with her, before strangers: in one case he shews his weakness, in the other his folly."

When Cleobulus understood that Solon had bidden a final leave to his native country, he did all in his power to induce him to take up his residence with himself, and wrote to him thus:—

"You have many friends, and I doubt not that they will all gladly throw open their doors to you: for my own part, however, I believe that you would be more happy at Lindus, than any where else. It is a maritime place, and in possession of perfect freedom: you will have nothing to fear from Pisistratus whilst you remain here, and all your friends can come to visit you in perfect security."

Cleobulus was fortunate in being able to make the best of every thing that fell to his lot. His condition rose not above mediocrity, but he kept himself free from the cares of the world. He was happy in every relation of life, as a father, husband, citizen, and philosopher; and died, at the advanced age of more than seventy years, as highly esteemed as he had been throughout his long life.

The inhabitants of Lindus evinced the sincerest regret for his loss, and erected a magnificent monument to his memory, engraving on it an appropriate epitaph.

EPIMENIDES

Came to Athens in the 46th Olympiad. It has been pretended that he slept in a cave fifty-seven years; and that he lived 154, or as some say 157, or according to others 298 years.

Epimenides of Gnossus flourished in the Island of Crete, at the time that Solon was in the zenith of his reputation at Athens. He was a man of exemplary piety, and was supposed to be the son of the nymph Belté. It was generally believed in Greece that he was inspired by some celestial deity, and that he was often favoured with Divine revelations. He applied himself solely to poetry, and to things connected with Divine worship. He was the first who introduced the consecration of temples, and the purification of countries, cities, and even private houses. He did not hold his countrymen in much estimation. St. Paul, in his epistle to Titus, quotes one of his verses, wherein he expresses his opinion of them:

"One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies." C. i. v. 12.

The father of Epimenides sent him one day into

the country, in search of a ewe. As he returned, he diverged a short distance from the high-way towards the south, and went into a cave to take a little rest until the heat should be abated. He there fell into a sleep which lasted fifty-seven years. When he awoke he looked about for his ewe, having no idea that he had been asleep for any long time. His search, however, was in vain: he then came out of the cave, and was surprised to see the face of the country entirely changed. All astonishment, he went to the place where he had caught the ewe, but he found that the house had got another master, and that no one knew any thing about either him or his errand. He ran in a state of great alarm to Gnossus: but at every step he took in the city, he met some face he had never seen before, and his consternation every moment increased. As he was going into his father's house, he was stopped with an inquiry into his name and business; and, at last, with great difficulty he made himself known to his younger brother, whom he had left a mere child, and now found wrinkled with age. So extraordinary an adventure made a great noise throughout the country, and Epimenides was universally regarded as one peculiarly favoured by the deities. Those who are not willing to lend their credence to this long sleep of Epimenides, endeavour to explain it, by imagining that he passed these fifty-seven years in privately exploring foreign countries, and applying himself to the study of botany.

Megacles having cruelly massacred, even at the very altars, all such citizens as had adhered to the interests of Solon, the Athenians were seized with

a terror which augmented every day. In addition to the affliction of the plague, which was at that time depopulating the country, a belief was entertained that the city was infested with evil spirits. Soothsayers were consulted; and they pretended to discover by their divinations, that the city was in a state of pollution, owing to certain abominations which had been committed in it. The citizens hearing this, resolved to furnish Nicias with a vessel to take him to Crete, in order to bring away Epimenides, whose reputation was now blazoned throughout Greece. As soon as Epimenides arrived at Athens, he took a number of sheep, of which some were black, and others white, and led them to the Areopagus, where he left them to wander as they would. He appointed persons to follow them; and instructed those whom he selected, whenever one of the sheep should lie down, to sacrifice it on the same spot, in honour of some one of the deities. Several altars, dedicated to gods whose names were not known, were to be seen around Athens, in the time of Diogenes Laertius, by whom they are described, and which probably owed their origin to the event we are now relating. The directions of Epimenides were punctually attended to; the plague ceased almost instantaneously, and the repose of the citizens was no longer disturbed by phantoms.

On his arrival at Athens, Epimenides contracted an intimate friendship with Solon, and contributed greatly to the establishment of his laws. He convinced the people of the folly of the barbarous ceremonies which were practised at that time by

the women at funerals: he accustomed the Athenians, by degrees, to habits of prayer and sacrifice, and inclined their minds by these means to the practice of equity, and to obedience to the civil power. One day, attentively considering the port of Munichia, he exclaimed to those around him, "The future is hidden in thick clouds of darkness from the eyes of men. Alas! could the Athenians foresee the calamities which this harbour is destined to bring upon their country, they would dismantle it, even if they broke the stones in pieces with their teeth." After remaining some time at Athens, Epimenides began to make preparations for his return. The Athenians fitted out a vessel for him, and presented him with a talent of gold for his trouble. Epimenides thanked them warmly for the kindness of their intention, but would not accept of their money; contenting himself with asking their friendship, and establishing a close alliance between the Athenians and the inhabitants of Gnossus. Before he left Athens, he built a beautiful temple in that city, and consecrated it to the Furies.

Epimenides endeavoured to persuade the people that he was Æacus, and that he frequently revisited the earth. No one ever saw him eat. It was said, that he was fed by the Nymphs, who brought him manna, which he kept in a bullock's hoof; and that this manna was converted into the substance of his body, without any portion of it being lost by excrement. He predicted to the Athenians the severe bondage in which they would be held by the Arcadians. It is related, that one day, whilst he was

building a temple which he meant to consecrate to the Nymphs, a voice from heaven was heard to say, "O Epimenides! dedicate this temple not to the Nymphs, but to Jupiter himself." As soon as he heard that Solon had withdrawn himself from Athens, he sent him the following letter, to console him, and to endeavour to draw him to the island of Crete: "Be of good courage, my dear friend. Had Pisistratus brought under his yoke a people accustomed to servitude, or who had never lived under the influence of wholesome laws, then his power might have endured for a length of time: but he has to deal with freemen, who are also men of courage. They will not long lose sight of the precepts of Solon: they will learn to blush on beholding themselves in chains, and will not suffer a tyrant to retain them in bondage. Even should Pisistratus keep his authority the whole of his life, he could never bequeath it to his children; for it is an impossibility that men, accustomed to live in a free state and under the regulation of mild and impartial laws, can ever reconcile themselves to the prospect of perpetual slavery. As to yourself, I entreat you not to waste your life in wandering from place to place. Come with all speed to Crete, where you will find no tyrants to torment you; for I greatly fear, that should you by any accident fall in with the partisans of Pisistratus, (a thing no way unlikely to happen,) you would not receive any very courteous treatment at their hands."

Epimenides passed the whole of his life in employments connected with religion. He loved poetry, and composed many works in verse. Among

others, he wrote a poem on the origin of the Curetes and Corybantes, and another on the expedition to Colchis. He also composed a Treatise in prose on Sacrifices, and on the Cretan Republic; and another work, which had for its subject Minos and Rhadamanthus.

Epimenides died at the age of one hundred and fifty-seven, or, as some maintain, at two hundred and ninety-eight years. His life was a succession of wonders; and it is on that account, perhaps, that it has been related of him, that he kept awake as many days as he had slept years. The inhabitants of Crete offered sacrifices to him as a god; and in the language in general use, he was styled the Curetes. The Lacedæmonians preserved his body with great care, in obedience to an ancient oracle, which admonished them to do so.

ANACHARSIS

Came to Athens in the 47th Olympiad, and was killed shortly after his return to his own country. Hence, we may conclude, that he was contemporary with the majority of the Philosophers already mentioned.

ANACHARSIS the Scythian holds no inconsiderable rank among the Sages. He was the brother of Cadnidas, King of Scythia, and the son of Gnurus by a Greek mother, to which circumstance he was indebted for equal facility in the language of both countries. He was eloquent and vivacious—brave and steadfast in every thing he undertook. He was always habited in a coarse woollen tunic, and he lived entirely on milk and cheese.

His mode of speaking was concise and energetic; and, as he never concealed any thing, he generally gained whatever point he wished to carry. His bold and eloquent manner of delivering his sentiments procured the reputation of proverbs for his sentences, and it became common to observe of any one who affected to imitate him, that he adopted the Scythian style.

Anacharsis left his native country, in order to

take up his abode at Athens. As soon as he arrived in that city, he went to Solon's house, and knocked at the door: on its being opened to him, he told the servant to inform his master that he had come on purpose to see him, and meant to stay with him some time. Solon sent him word that a man ought to play the host only in his own country, or in places connected with it. Anacharsis marched in on hearing this: "Well," said he to Solon, "you, at any rate, are in your own country and in your own house,—and therefore, you ought to play the host; begin then your hospitality, by showing me that you are willing we should be friends." Surprised at the vivacity of his self-invited guest, Solon consented with pleasure to his domesticating with him, and they entered into habits of friendship, from that time, which remained unbroken for the remainder of their lives.

Anacharsis was fond of poetry, and wrote the Laws of Scythia, and a Treatise on War, in verse. He used to say, that the vine bore three different kinds of grapes,—pleasure, intoxication, and repentance. He was surprised to see, that in all the public meetings which took place at Athens, wise men opened the business, but left it for fools to decide upon. Neither could he comprehend why slanderers, and others who uttered injurious expressions, should be punished, whilst boxers and wrestlers, who frequently injured each other by the force and rudeness of their blows, should be often munificently rewarded. He was no less surprised that the Greeks should use small cups at the commencement of their banquets, and large ones to-

wards the end, when they were beginning to be inebriated. He could not brook the licence of public feasts. Being asked what was the best method to prevent persons from giving way to a love of wine, he replied, "Place a drunken man before their eyes, and let them contemplate him at their leisure." He was asked if there were musical instruments in Scythia. "There are not even vines," he replied. He called the oil which the Athletæ used for anointing themselves before they began their combats, the preparation to make a madman. One day calculating the thickness of the planks of a vessel, "Alas!" he exclaimed, "so it is, that those who trust themselves upon the water are only four inches from death." He was asked, what vessel he deemed the safest: "That which has arrived in port," he replied. He used often to say, that every man ought to endeavour to the utmost to obtain complete mastery over his tongue and his appetite. He always kept his right hand on his mouth whilst he was asleep, in order to show that there is nothing which we ought to watch with so much vigilance as the tongue. One day, an Athenian reproached him with his being a Scythian. "My country may be a dishonour to me," he replied, "but you are a dishonour to your country." He was asked what was the best and worst faculty of man: "The tongue," he replied. "It is better," said he, "to have one friend whose fidelity may be relied on, than several whose attachment will change with every change of fortune." Being asked whether he thought the number of the living equalled that

of the dead—"Let me know first," said he, "in which class I am to reckon those who are at sea." Markets he defined to be places established by man for the purpose of defrauding each other. One day, as he was walking in the street, a young man insulted him as he passed; Anacharsis looked him in the face, and then coolly said to him, "Young man, if you cannot carry wine in your youth, you will not be able to carry water in your old age." It was he who compared laws to spiders' webs, and laughed at Solon for thinking to restrain the passions of men by written injunctions. To Anacharsis we owe the invention of making earthen vessels. He went one day to consult the priestess of Apollo, in order to ascertain if there were any person wiser than himself. The Oracle replied, that one Myson of Cheres was wiser. Anacharsis was astonished at this—never having heard of any such person. He went immediately to a village, to which he was informed he had retired, in order to inquire for him. He found him mending his plough. "Myson," cried he, "this is not the proper time for turning up the earth." "Very likely not," replied Myson; "but the proper time for mending any thing, is as soon as it is broken."

Myson has been ranked by Plato amongst the wise men. He passed all his life in solitude, without having any intercourse with mankind, having an aversion from his own species. He was one day seen in a sequestered nook, laughing with all his might. Being asked why he laughed so heartily, when he was all alone; "For that very reason," he replied.

Crœsus having heard much of Anacharsis, made him an offer of money, and invited him to Sardis. Anacharsis returned him this answer: "I came to Greece, O King of the Lydians, to learn the language, the customs, and the laws of the country. I have no need of either gold or silver, and I shall be quite contented if I return to Scythia better informed than when I left it; nevertheless I shall pay you a visit, for I am desirous of being enrolled in the number of your friends."

After a long stay in Greece, Anacharsis prepared for his return. In his way home he touched at Cyzicus, and found the inhabitants engaged in celebrating a solemn festival in honour of Cybele, the mother of the gods. He made a vow to the goddess to offer up the same sacrifices, and establish the same worship of her, in his own country, in case of his safe arrival there. Accordingly, on his return, he endeavoured to substitute the laws of Greece in place of the ancient ones of his native country, by which he much displeased the Scythians.

One day, Anacharsis secretly went into the recesses of a thick forest, in the country of Hylæa, in order that he might, unperceived, fulfil the vow he had made to Cybele. He went through all the ceremonies, holding in his hand a tambarine before the statue of the goddess, according to the manner of the Greeks. He was observed, however, by a Scythian, who went straight to the king to inform him of all he had seen. The king immediately went into the forest, and surprised his brother Anacharsis in the act of worship. He drew his

bow, and pierced him to the heart with an arrow. Anacharsis expired, exclaiming, "In Greece, whither I only went to instruct myself in the learning and manners of the country, I was suffered to remain unmolested; in my native land, ignorance and envy have aimed at me a mortal wound!" After his death, many statues were erected in different countries in honour of his memory.

PYTHAGORAS,

Flourished about the 16th Olympiad; came into Italy in the 62d; and died in the 4th year of the 70th, aged 80, or as some say 90, years.

The ancient philosophy is divided into two celebrated sects; the Ionic, founded by Thales of Miletus, and the Italic, founded by Pythagoras.

Aristippus, the Cirenæan, says, that Pythagoras received his name from his pronouncing oracles as true as those of the Pythian Apollo. He was the first who had the modesty to refuse the title of Sage, preferring rather that of Philosopher. The most generally received opinion concerning Pythagoras is, that he was a native of Samos, and was the son of Mnesarchus, a sculptor. Some, however, maintain that he was of Tuscan origin, and was born in one of the cluster of little islands in the Tyrrhene sea, of which the Athenians possessed themselves.

Pythagoras learned the employment of his father. He made with his own hands three silver cups, which he presented to three priests of Egypt. At first he was a scholar of the sage Pherecides, to whom he was warmly attached, and who fully returned his regard. Pherecides was once dangerously ill, and Pythagoras was anxious to be admitted

into his presence, in order to ascertain precisely how he was. Pherecides, fearing lest his disorder might be infectious, shut the door quickly upon him, and then putting his hand through an aperture, "Look at my fingers," said he, "and judge from them of the state I am in,—you see they are quite emaciated."

After the death of Pherecides, Pythagoras studied some time at Samos, under Hermodamus; but feeling an irresistible desire to become acquainted with foreign manners, he afterwards left his country and all that he possessed, in order to gratify his inclination by travelling. He tarried a long time in Egypt, for the purpose of conversing with the priests, and of penetrating into the most secret mysteries of their religion; and, in order that he might be treated with proper respect, Polycrates wrote a letter of recommendation for him to Amasis, king of Egypt. Pythagoras afterwards went into Chaldea, in order to study the science of the Magi. He then gratified his curiosity by travelling into various other countries in the East; he likewise visited Crete, where he formed a close intimacy with the sage Epimenides, and thence he returned to Samos. The grief he experienced at finding his country groaning under the oppression of Polycrates, made him take the resolution of exiling himself. He therefore went to Italy, and settled at Crotona, in the house of Milo, where he taught philosophy; and hence it is that the sect of which he was the founder is styled Italic.

The reputation of Pythagoras soon diffused itself throughout Italy. More than three hundred dis-

ciples gathered around him, and formed a little republic admirably regulated. Many have asserted that Numa was among the number, and that he was actually living with Pythagoras at Crotona, when he was elected king of Rome; but good chronologists have shown that the story has no other foundation than the similarity of thought in the parties, for Numa lived long before Pythagoras.

This philosopher held, that among friends all things ought to be common; for that friendship made every one equal. His disciples claimed nothing for themselves; they joined their possessions together, and had only one purse. The first five years which they spent under the instructions of their master, were passed in listening to his precepts, without ever opening their own mouths for the utterance of a single word. After this long and rigorous trial they were allowed to speak, to visit Pythagoras, and to hold conversation with him.

Pythagoras had a majestic air, a noble figure, and an engaging countenance: his constant dress was a robe of fine white cloth, exactly adapted to his form. He was subject to no passion, and maintained at all times a reserved and serious demeanour. He was never seen to smile, or heard to utter a pleasantry: he would never chastise any one when he was angry—not even a slave. His disciples believed him to be Apollo. Crowds came from all parts to have the pleasure of listening to him, and of enrolling themselves among his followers: every year brought more than six hundred strangers from different countries to Crotona for this purpose; and he among them who had the happiness to converse

with Pythagoras for a moment, was an object of distinction in the eyes of all the rest.

Pythagoras framed laws for various countries, at their particular request. So greatly was he venerated that his words carried as much weight as the Oracles of Delphos. He expressly forbade oaths, and appeals to the gods. He used to say, that every one ought to make it a rule to himself, to act with so much circumspection and integrity that his bare assertion should in all cases be received without hesitation. Pythagoras held, that the world was animated and intelligent: that the soul of this immense machine was æther, from which emanated all other souls, both of the brute creation as well as of men. He believed that all souls were immortal in their nature; but he thought that they wandered about in the air, and entered indiscriminately into the first body that they found ready for their reception: thus, for instance, that a soul, on quitting a human body, might enter into that of a horse, an ass, a wolf, a mouse, a partridge, a fish, or any other animal, as readily as into that of a man. In the same manner, he believed that a soul, on leaving the body of any animal whatsoever, might enter equally into that of a human being, as into that of a brute. It was from this view of the subject, that Pythagoras expressly forbade the use of animal food. He held it to be the same crime to kill a fly, a worm, or indeed the meanest insect, as to kill a man; since throughout all animated nature there was but one and the same source for souls. In order to gain his system of Metempsychosis universal belief, Pythagoras gave it out that he had formerly been

Æthalides, and had under that name been considered the son of Mercury: that Mercury had at that time given him leave to ask whatever he desired, and promised him that, with the exception of immortality, whatever it might be, it should be granted: that he accordingly requested that he might be permitted to retain his recollection of the events that should take place in the world, whether he might himself be in a state of life or death; and that in consequence of this request being granted, he had from that time retained a perfect knowledge of every thing that had happened: that after he had ceased to be Æthalides, he became Euphortos, and that he was at the siege of Troy, where he was dangerously wounded by Menelaus: that his soul afterwards passed into the body of Hermotimus; and that he then, in order to convince all the world of the fact of this gift having been bestowed on him by Mercury, went into the country of the Branchides, entered the Temple of Apollo, and pointed out his buckler, all pierced, which Menelaus had consecrated to that god, on his return from Troy, in acknowledgment of his victory. After Hermotimus, he became a fisherman in the body of Pyrrhus; and at last the philosopher Pythagoras; without reckoning his appearance as a cock, a peacock, and so forth. He affirmed that, in his journeys to the infernal regions, he had witnessed the soul of Hesiod chained to a column, and grievously tormented; and that, as for Homer's, it was suspended from a tree, and surrounded with serpents, on account of the falsehoods which he had invented, and attributed to the gods; and that

the souls of those husbands who had treated their wives with harshness and severity, were likewise horribly tormented.

Pythagoras had a deep cavern dug in his house. It is said, that he begged his mother to write an exact account of every thing that might occur during his absence. He then shut himself up in his cavern, and staid in it a whole year. When he emerged from it, at the expiration of that time, he was so pale and meagre that he was frightful to behold. He called the people together, and informed them that he had just returned from the infernal regions; and, in order to gain their belief in the narration he meant to give, he began by informing them of every event that had taken place during the period of his disappearance. The people were amazed at every thing he said; and, imagining that there must be something of the Divinity connected with his person, they began to weep and send forth loud cries.

The men earnestly besought him to take upon him the instruction of their wives, and hence the women of Crotona have been styled *Pythagoreæ*.

Pythagoras had, unknown to any one, tamed an eagle, and trained it to come to him, on hearing a particular cry. Being one day at the public games, he brought the eagle to him in the way he was accustomed to do, and perceiving the amazement of the people, he endeavoured to increase their wonder, and to render his artifice more specious, by showing them all, as they were assembled, that the bird had a golden thigh attached to its leg.

Pythagoras only offered up loaves, cakes, and other substances of that kind, in sacrifice.

He said that the gods turned away in horror from bleeding victims; and that to pretend to honour them by polluting their altars with such offerings, was the surest way to draw down their indignation.

There is a great probability that all these maxims of Pythagoras had for their chief end the abolition of luxurious habits, and the recommendation of simple modes of living in their place. For the functions of the body, and the operations of the mind, all go on with most freedom and regularity under the influence of temperance; and, to set an example himself of that virtue, he rarely drank any thing except water, and lived entirely on bread, honey, fruits, and vegetables, excepting beans—for his exception of which, however, no sufficient reason has ever been assigned.

Pythagoras compared life to a fair; "For," said he, "as in a fair some come to exercise themselves in one sort of combat, some in another; some come to traffic, others to look on: so, in life, some are born the slaves of glory, some of ambition, and others content themselves with the investigation of truth." He did not approve of any one soliciting things for himself; because he held that we none of us know what it is really good for us to possess.

He divided the age of man into four equal parts. "Man," said he, "is a child till the age of twenty, a youth till that of forty, a man at sixty,

and an old man at eighty." After that he was no longer to be reckoned among the living.

He was very fond of mathematics and astronomy. It was he who first discovered that the morning and evening star was the same, and demonstrated that in every right angled triangle the square of the hypothenuse is equal to the squares of the other two sides. It is said that he was so transported with the discovery of this famous theorem, that believing himself indebted for it to the inspiration of the gods, he showed his gratitude by a hecatomb, —a sacrifice of a hundred oxen. This story is related by several authors, though it appears very repugnant to the doctrines of Pythagoras. It is possible, however, that these oxen might be composed for the purpose, of flour and honey, of which all the sacrifices of the Pythagoreans consisted. Some have even asserted that he died of joy upon the occasion; but this certainly is without foundation, as appears from the account given by Laërtius.

Pythagoras was extremely desirous to maintain friendship and good understanding among his disciples. He frequently made use of allegories in his mode of instructing them. For instance, if he meant to signify to them that no one ought to endeavour to escape from justice, he would say, A man ought never to leap out from under the balance: if to admonish them that they ought not to be so far devoted to the present, as to think nothing of providing for the future, he would tell them that they ought not to sit down on the provision of the day.

He advised them to pass a part of every day in

private, and to propose to themselves at such times certain questions, as, In what have you employed this day? Where have you been? What have you done well? What have you done ill?

He recommended a grave and modest deportment to them, and to keep their minds from all extremes, either of joy or sorrow; to cherish affection for their kindred; to reverence old age; to take exercise, in order that they might not become encumbered with flesh; not to spend their lives in travelling, and to be scrupulous in honouring the gods, and in rendering to them their due worship.

Zamolxix the Scythian, a slave of Pythagoras, made such good use of his master's precepts, that when he returned to his native country the Scythians offered sacrifices to him, and admitted him in the number of the gods.

Pythagoras maintained unity to be the first principle of all things: that from unity proceeded numbers and points; from points, lines; from lines, superficies; from superficies, solids; and from solids, the four elements—earth, air, fire and water, of which the whole world was constituted; and that these elements were perpetually changing into each other, but that nothing in the universe could be totally lost; and that all that happened was only a succession of changes. The earth, he said, was round, and inhabited in every part; consequently that there were Antipodes, who walked with their feet opposite to ours: that the air which surrounded the earth was dense, and almost immovable; and to this he attributed the liability of all animals which inhabit the earth to corruption: that, on the contrary, the

air above the clouds was subtle, and in perpetual agitation; and therefore it was, that all the animals contained in it were immortal, and consequently divine: thus the sun, moon, and stars, according to him, were all gods, because placed in the midst of that subtle air and active heat which is the principle of life.

There are various opinions with respect to the death of this philosopher. Some say, that certain persons whom he had refused to admit among his disciples, were so angry at their rejection that they set fire to Milo's house, whilst Pythagoras was within. Others affirm that it was done by the Crotonians, who were apprehensive that Pythagoras had a design to get himself made king of their country. However that may be, one thing is pretty certain; that when Pythagoras saw the flames he quickly made his escape, accompanied by forty of his scholars. Some say that he fled to the wood of the Muses at Metapontum, where he allowed himself to perish by famine: others assert that arriving in his flight at a field of beans, his peculiar notions respecting that species of pulse would not allow him to pass over them. "It is better to die here," said he, "than to destroy all these poor beans." He, therefore, calmly awaited the coming up of the Crotonians, who massacred him and the greater number of his disciples. Others, again, relate that it was not by the Crotonians he fell: but that war having been declared between the inhabitants of Agrigentum and the Syracusans, he went to aid the Agrigentines, his allies; and that, on their being routed, he endeavoured to effect his

escape, and then it was that he was stopped by a field of beans, over which he could not prevail on himself to pass; choosing rather to render his life to the Syracusans, who dispatched him with repeated strokes. Most of his disciples who accompanied him were also put to death: a few only escaped, among whom was Archytas of Tarentum, who was accounted the most celebrated mathematician of his age.

HERACLITUS,

Flourished in the 69th Olympiad.

HERACLITUS of Ephesus, son of Blyson, flourished in the 69th Olympiad. He was generally called the Dark Philosopher, because he expressed himself only in enigmas.

Laërtius says of him, that he was a man full of himself, and despising almost all the world besides; insomuch, that he said of Homer and Archilochus, that they wanted a good dressing. He could not forgive the Ephesians for having banished his friend Hermochrus. He declared every where that all the men deserved death, and all the children banishment, in order to expiate their crime in so shamefully expatriating one of their best citizens and most valuable members of the whole republic.

Heraclitus had no teacher; mental application alone was the source whence he drew his superiority. Whatever was done by men excited only his contempt. He was so sensibly grieved at the blindness and want of foresight they evinced, that he wept over them continually: hence Juvenal opposes him to Democritus, who, on the contrary, was perpetually laughing. He says, that any one might

easily censure the vices and follies of the age, if it could be done by peals of laughter; but that it astonished him to imagine what fountain could supply the floods of tears that continually flowed from the eyes of Heraclitus. This crying philosopher had not always, however, entertained such gloomy sentiments. When young, he declared that he knew nothing; as he advanced in years, he affirmed that he knew every thing. All mankind displeased him: he avoided their society; and would play with the little children of the city, in front of the temple of Diana, with little bones of ivory, and other innocent games.

The Ephesians used to come round him at such times, and stare at him in astonishment. "Unhappy wretches!" he would then exclaim; "why are you so amazed at seeing me play with these little children? am I not better employed in doing so with them, than I should be in aiding you in your faulty administration of the affairs of the republic?" The Ephesians begged him, once, to frame a code of laws for them; but he refused, saying, that they were too far gone in corruption of manners, for him to devise any means by which a reformation could be effected. He said that men ought to fight with as much ardour for the preservation of their laws as of their walls: that we ought to lose less time in appeasing resentment, than even in extinguishing a conflagration; for that the consequences of one were infinitely more dangerous than of the other: that a conflagration must at all events terminate with the destruction of the place where it broke out; but that from resentment

might spring bloody wars, by which a whole people might be annihilated. One day a tumult arose in the city of Ephesus. Several persons begged Heraclitus to point out the best method of preventing similar seditions. He mounted an elevated platform, asked for a cup, filled it with cold water, put a few wild herbs in it, swallowed its contents, and then descended, and went away without speaking a single word. By this exhibition he gave the people to understand that they would no more be troubled by seditions, if they would banish luxury and delicacies from their republic, and be contented with moderate things.

Heraclitus composed a book "On Nature," which he deposited in the temple of Diana. He purposely involved the style in great obscurity, in order to hide the sense of it from all but the ingenious, fearing that, should it afford amusement to the vulgar, it would soon become so common as to bring him into contempt. The book was much thought of, because, says Laërtius, nobody could understand it. Darius, king of Persia, hearing of its reputation, wrote to the author, inviting him to take up his residence in Persia, in order to explain it to him, offering him at the same time a munificent recompense, and apartments in his own palace; but Heraclitus refused to go. This philosopher scarcely ever spoke; and when any one asked him the reason of his silence, he would reply with an air of vexation, "It is that you may speak." He despised the Athenians, though they had a high respect for him; and preferred living at Ephesus, where he was universally despised. He could not

look at a human being without weeping for human weakness, and for grief that he could not manage things as he wished. The hatred he conceived for mankind at last induced him to abandon it entirely; he therefore retired to desert mountains, where he could see no one; and feeding solely on herbs and pulse, he spent his life in tears and lamentations.

Heraclitus imagined fire to be the primary principle of all things; that, condensed, it became air; that condensed air became water; that at last water, in the same way, became earth; and that, by retrograding in the same degree, earth was rarefied into water, water into air, and air into fire—the original element of all things. He held, also, that the universe is complete; that there is but one world; that this world is composed of fire, and that by fire it is destined finally to be annihilated. That the universe is full of spirits and genii. That the gods have not the attribute of prescience, and that every thing that happens is to be referred to Necessity. That the sun is no larger than it appears to the naked eye; that there are a sort of boats in the air, the concave parts of which are turned towards the earth, and into them the exhalations of the earth ascend: and that these little boats, thus filled with inflammable vapour, present to us the shining appearance of innumerable luminaries, which we call stars. That the eclipses of the sun and moon took place accordingly as these little boats turned their concave sides towards the part opposed on the earth; and that the different phases of the moon were to be accounted for by the gradual turnings of

the bark in which she moved. With respect to the nature of the soul, he thought all time spent in investigating it could only be classed under the head of amusement—so impossible it was to discover any thing veiled in such deep mystery.

The very abstemious habits of Heraclitus brought on that hopeless disease—the dropsy. He returned to Ephesus for medical advice. He went to the physicians, and, as he always spoke in enigmas, he stated his case by asking them if they could turn rainy weather into dry. The physicians could not penetrate his meaning, and he went from them into a neat-stall, and buried himself in a dung-heap, in order to evaporate, by its heat, the water which was the origin of his disease. Some relate that he sunk to such a depth in it that he was unable to extricate himself, and met his death by suffocation; others, that he was found there by dogs, and devoured. He was sixty-five years of age when his end took place.

ANAXAGORAS.

Born in the 70th Olympiad; died in the 88th, aged 72 years.

ANAXAGORAS, the son of Hegesibulus, was much more deeply skilled in natural philosophy than any of his predecessors. He was a native of Clazomenæ, a city in Ionia, and was descended from a family as illustrious for its origin as for its wealth. He flourished in the 76th Olympiad. He was a disciple of Anaximenes, who had been a scholar of Anaximander, who was himself taught by Thales, acknowledged by the Greeks as chief among their sages. Anaxagoras was so fascinated with the study of philosophy, that he renounced all other pursuits, either of a public or domestic nature, in order to devote himself exclusively to it; and even relinquished all that he possessed, lest he should be diverted from it by solicitude for his private interests.

In vain his friends remonstrated with him that he would ruin his patrimony by his contempt of money: he was bent on the investigation of truth, and, determined to make that his sole pursuit, he left his country to prosecute its search. In consequence of this, he was reproached as having

no regard for his native country. "On the contrary," replied he, "I love it," pointing to the sky, "above all things." He went to live at Athens, and transferred thither the Ionic school, which had been established at Miletus by Thales, the founder of the sect, and had remained there until that time. At the age of twenty, he began to teach philosophy in the city of Athens, and continued to do so for thirty years. One day, a wether, with a single horn growing out of the middle of its forehead, was brought to the house of Pericles. Lampa, the augur, as soon as he saw it, pronounced that this peculiarity signified that the two factions into which Athens was then split, would unite, and concentrate their power. Anaxagoras said that it was occasioned by the brain not filling the cranium, which was hollow, and which terminated in a sort of point, at that part of the skull where the horn commenced. He then opened the head of the wether in the presence of a great number of spectators, and on examination the case was found to be exactly as he had stated it. This incident gained great credit to Anaxagoras, and not less to the augur; for shortly after, the faction of Thucydides was crushed, and the affairs of the State rested with Pericles alone.

Anaxagoras is supposed to have been the first among the Greeks who presented a system of philosophy to the world. He admitted Infinity as his first principle, and a Supreme Intelligence for the arrangement of matter, and the composition of all created things: for this reason it was, that he was distinguished among his contemporaries by the

epithet of MIND. He did not believe that this Intelligence had called matter out of nothing, but only that it had arranged it. "In the beginning," said he, "all things were mingled together, and remained in one confused mass, until a Superior Intelligence separated and disposed them as we now see them." Ovid has very beautifully expressed this sentiment in the beginning of his Metamorphoses. Anaxagoras acknowledged no other divinity than this Intelligence by which the world was framed; and in such contempt did he hold the false gods which were the objects of worship to all profane antiquity, that Lucian feigns him to have been destroyed by Jupiter with a thunderbolt, for the scorn which he had evinced towards him and all the other deities. He maintained that there was no void in nature; that every thing was full, and that every particle of matter, however small it might appear, was capable of infinite division: so that could an agent be found subtle enough to divide it into a sufficient number of parts, the foot of a flesh-worm might be spread over a hundred thousand millions of heavens, and still the part that should remain undivided would be inexhaustible, as it would still remain susceptible of infinite division. He believed all bodies to be formed of small homogeneous particles: that, for example, blood was composed simply of minute particles of blood; water, of small particles of water; and so of other things. It was this similitude of parts that he called *Homoimæria*.

Laërtius has endeavoured to oppose his system by the following futile arguments:—It was ob-

jected to Anaxagoras, that bodies must necessarily be composed of heterogeneous particles, since the bones of animals grew without their eating bones; that their nerves grew, yet they never ate nerves; and that their blood increased, though they never drank any blood. Anaxagoras answered, that in point of fact there was not a substance in the world composed entirely of homogeneous particles: that in herbs, for instance, there must be flesh, blood, bones, and nerves, since we find that animals are nourished by feeding on them; but that each body derives its name from the substance which predominates in its composition: that, for instance, in the bodies which we term wood or herbs, it sufficed that they should consist of a greater number of particles of wood or herbs, than of any thing else; and that they should be thickly distributed on the surface of the respective bodies.

He believed the sun to be only a mass of hot iron, larger than the whole Peloponnesus: that the moon was an opaque and habitable body, and that it contained mountains and valleys, the same as are in the world in which we live: that comets were clusters of planets, which were brought together by accident, and separated again in the course of time: that the winds were caused by the heat of the sun rarefying the air: that thunder was occasioned by the collision of the clouds, and lightning by their simply coming in contact one with another: that earthquakes were produced by air being pent up in subterranean caverns; and that the overflowing of the Nile might be readily accounted for, from the periodical melting of the

snows of Ethiopia, which formed torrents that at last discharged themselves towards the sources of that river.

The motion of the stars he attributed to the air; and on the retreat and return of the stars between the tropics being objected to this, he replied, that even that was caused by the pressure of the air, which propelled and repelled the stars as if by a spring, when they arrived at a certain point. He imagined the earth to be a plane; that, as it was the weightiest of all the elements, it occupied the lowest place in the universe; and that the waters which flow on its surface, being rarefied by the heat of the sun, are converted into vapours, and rise into the middle regions of the air, whence they descend in rain.

The white track which appears in the sky, in the form of a circle, in a clear night, and which we call the Milky Way, was supposed by many of the ancients to be the path through which the inferior deities went to attend the counsels of the mighty Jupiter; others, again, imagined it to be the place where the souls of heroes hovered about, after the destruction of their bodies. On this subject the notions of Anaxagoras were not more enlightened than those of other philosophers. He supposed it to be only the reflection of the sun, which appears thus, because there is no luminous body between the Milky Way and the earth, to eclipse this reflected light. He held that animals were originally produced by heat and moisture, and that the several species were afterwards continued by procreation. It happened one day, that a stone fell from the

sky: Anaxagoras immediately concluded from this circumstance that the sky was formed of stones; that the rapid movements of the celestial vault held it in a state of solidity; and that if this motion should be checked for a single moment, the whole fabric of the world would give way in an instant. He once foretold that a stone would fall from the sun, and his prediction was verified—a stone fell near the river Ægos. Anaxagoras supposed that what was at that time dry land, might one day become sea; and that sea might, in the same manner, become dry land. He carried this opinion so far, that being asked if he believed that the sea would ever overflow the mountains of Lampsacus, "Yes," he replied, "if time itself do not fail."

He placed the supreme good in the investigation of the mysteries of nature; insomuch, that when he was asked what he conceived to be the object of his coming into the world, he replied, "To contemplate the heavens, the sun, the moon, and all the other wonders of nature." Being asked what description of men he considered to be the happiest: "None of those," he replied, "who are generally regarded as such; happiness is only to be found in those situations which are commonly deemed most miserable."

Hearing a man one day lamenting that he must die in a foreign land; "Of what consequence is it?" said he; "is there any land that does not afford a passage to another world?" A message being brought to him with an account of his son's death, he heard the tidings without any emotion. "I knew very well," said he, "that I had only be-

gotten a mortal!" and he went immediately to see about the funeral himself.

Anaxagoras did not long enjoy his reputation at Athens: he was impeached by the citizens, and publicly denounced before the magistrates.

Various grounds have been assigned for his accusation. The opinion most generally received is, that he was accused of impiety, for having dared to assert that the sun, which was adored as a god, was nothing more than a body of heated iron. Others say that, in addition to the crime of impiety, he was accused of treason. When he heard that the Athenians had condemned him to death, he received the intelligence with the utmost calmness. "In no very long time," said he, "nature will pronounce the same sentence against themselves."

Pericles, who had been one of his disciples, took his part on this occasion so zealously, that he procured a mitigation of his sentence. It was commuted for a fine of five talents, and banishment.

Anaxagoras supported his disgrace with equanimity. He availed himself of his banishment to travel into Egypt and other countries, in order to converse with the most ingenious philosophers, and make himself acquainted with foreign manners. After satisfying his curiosity, he returned to his native place, Clazomenæ; where he found all his affairs in disorder, and his property gone to waste. "Had my fortunes remained prosperous," said he, "it is I that would have been ruined." Anaxagoras had taken particular pains in the instruction of Pericles, and had been of great assistance to him in the administration of public affairs. Pericles was

not, however, so grateful to his master as he ought to have been; and it has even been said, that at the last he treated him with neglect.

Seeing himself old, indigent, and forsaken, Anaxagoras wrapped himself up in his cloak, and resolved to abandon himself to death by hunger. Pericles heard of it, and was extremely afflicted: he went with all speed in quest of him, and implored him to change his resolution; lamenting the misfortune of the State in losing so great a man, and his own in being deprived of so faithful an adviser. Anaxagoras uncovered his face, and throwing on him the last looks of his dying eyes, "Oh! Pericles," he exclaimed, "those who require a lamp ought to be careful to supply it with oil."

It is related by Laërtius, that Anaxagoras expired at Lampsacus; and that, when he was at the point of death, the principal persons in the city asked him if there was any thing he wished to order or request. He desired that the anniversary of his death might be granted as a holiday, every year, to the children of the city, in order that they might commemorate it by their innocent sports; and the custom was accordingly observed for a long time afterwards. Anaxagoras was seventy-two years of age at the time of his death, which took place in the 88th Olympiad.

DEMOCRITUS.

Born in the 3d year of the 77th Olympiad; died in the 4th year of the 150th, having lived 109 years.

The most commonly received opinion respecting the philosopher Democritus is, that he was a native of Abdera; though others affirm that he belonged to Miletus, and was called an Abderan only because he had retired to that city. At first he studied under certain Magi and Chaldeans who had been left at his father's house by Xerxes, king of Persia, who had taken up his quarters there, when on his way to make war against the Greeks. From these teachers he learned theology and astronomy. He afterwards attached himself to the philosopher Lucippus, who instructed him in physics. His passion for study was so great, that he passed whole days alone, shut up in a little cottage in the middle of a garden. One day his father brought an ox to him, which he wished him to sacrifice, and left it bound to a corner of the cottage. So deeply was Democritus buried in meditation, that he neither heard what his father said, nor saw the ox, though it was fastened close to him; and when his father came a second time, he had to rouse him out of his abstraction, and point out the ox which was to be sacri-

ficed standing at his side. After remaining a considerable time under the instructions of Lucippus, Democritus resolved to travel, in order to become acquainted with the learned men of other countries, and to enrich his mind with every kind of knowledge. He divided his inheritance with his brothers; leaving them the estates, and appropriating to himself the ready money, which, though the smallest, was to him the most desirable portion; inasmuch as it would enable him to defray the expenses of his journey, and make what experiments he might wish in philosophy. He first went into Egypt, where he applied himself to geometry: he then visited Ethiopia, Persia, and Chaldea; and his curiosity at last tempted him to penetrate into the heart of India, in order to instruct himself in the science of the Gymnosophists. Though so anxious himself to know men of learning, he was by no means willing to be known by them. His inclination led him to live in retirement; and, that the place of his abode might not be known, he used often to sleep in caves, and even in the tombs. He showed himself, however, at the Court of King Darius; and seeing that monarch one day much afflicted at the death of the wife whom he most loved, Democritus promised, by way of consoling him, that he would bring her to life again, provided Darius would find him, in the whole compass of his dominions, three persons who should never have known unhappiness, in order that their names should be engraven on the tomb, in place of that of the deceased queen. It soon appeared, however, that throughout all Asia, not even one individual could be found who was

unacquainted with sorrow. The philosopher then embraced that opportunity to show Darius the unreasonableness of his grief, since he was only called upon to bear his burthen of uneasiness, in common with the rest of mankind.

On the return of Democritus to Abdera, he lived in retirement and in great poverty, for he had in fact spent all he had possessed, in travelling and in philosophical experiments; so that Damascus, his brother, was obliged to afford him the means of subsistence. By the law, those who had dissipated their property might be denied burial in the tombs of their fathers. Democritus having rendered himself liable to this punishment, and being unwilling that his enemies should have any thing to reproach him with, he one day in public recited a work of his own composition, which he had entitled "Diacosmos." This piece was found to contain so much excellence, that Democritus was immediately exempted from the rigour of the law; he was moreover presented with five hundred talents, and statues in honour of him were erected in the public places.

Democritus was a perpetual laugher. His bursts of merriment were founded on the profound views he took of human folly and vanity, which were continually suggesting a thousand chimerical dangers in a world which, according to his views, was solely directed by chance, and the fortuitous combination of the atoms of which it was composed. Juvenal, alluding to the city of Abdera, the air of which is very thick, and the inhabitants very stupid, remarks, that the wisdom of this philosopher sufficiently

proves that great characters may occasionally arise, even when all around them is dulness and ignorance. The same poet says, that the sorrows of men were equally ridiculous in the eye of Democritus as their joys; and equally excited his laughter: and represents him as possessing a mind the firmness of which nothing could subdue, insomuch that he might be said to trample on fortune, in chains beneath his feet.

The inhabitants of Abdera, seeing Democritus always laughing, took it into their heads that he must be mad. They accordingly entreated Hippocrates to come and prescribe for him. Hippocrates went to Abdera with his remedies. He first offered milk to his supposed patient. Democritus, looking at it attentively, said, "This is the milk of a black goat, which has only yeaned once!" Hippocrates, wondering how he could know this, entered into farther conversation with him, and was astonished with his extraordinary wisdom and science. The physician then pronounced it to be the Abderans who required hellebore, and not the philosopher to whom they wished him to administer it. Hippocrates after this returned home extremely surprised at the result of his visit. Democritus believed, as he had been taught by his master Leucippus, that the first principles of all things were atoms and a vacuum: that, as from nothing, nothing could be produced, so there was not any thing that could ever be reduced to nothing: that atoms were, in consequence of their extreme hardness, secured from corruption, change, or any other species of alteration: that from these atoms an

infinite number of worlds were formed, each of which perished at a certain period, and that another was immediately composed out of the remains. The human soul he supposed to be the same as the principle of life; and that it consisted of an assemblage of atoms; as did also the sun, moon, and stars: that these atoms had a rotatory motion, which was the cause of the generation of all things; and this rotatory motion being always the same, Democritus became a fatalist, and believed all things to be the result of Necessity. Epicurus built on the same foundation as Democritus; but being unwilling to admit the doctrine of Necessity, he was forced to have recourse to that of inclination, as will be shown in his life. Democritus taught that the soul diffused itself throughout every part of the body; and he accounted for our having sensation in all these parts, by supposing that every atom in the soul corresponds with a similar atom in the body.

Of the heavenly bodies, Democritus held that they move in open space, and consequently cannot be attached to solid spheres; that they have only one simple movement, which is towards the west; that they are propelled along by the rapid vortex of a fluid matter, in the centre of which is the earth; and that the velocity of each is diminished in proportion as it approaches the earth, because the violence of motion at the circumference is diminished by degrees as it draws nearer to the centre: that thus, those which appeared to be moving towards the east, were in reality slowly moving towards the west; and accordingly the fixed stars, moving more rapidly than the others, finish their

revolution in twenty-four hours and some minutes; and the moon, which moves the most slowly of all, does not complete its revolution in less than twenty-five hours; so that it does not move, said he, towards the more easterly stars by its own proper motion, but is left behind by the more westerly stars, which make up to it again in thirty days after.

Democritus, it is said, was so devoted to study, that he deprived himself of sight, in order that he might not be expected to turn his attention to any other pursuit. The way that he accomplished his design was by exposing a plate of brass to the sun, the rays of which being reflected from the brass to his eyes, gradually by the heat deprived him of the power of vision.

When Democritus found himself oppressed with years, and near his end, he perceived that his sister was uneasy lest his death should take place before the celebration of the festival of Ceres, in which case her mourning would prevent her from attending the mysteries of the goddess; he therefore ordered hot bread to be brought, and kept up his natural warmth by means of the vapour from it, until the three days of the festival were finished, when he removed the bread and immediately expired. He was at that time, according to received opinions, 109 years old.

EMPEDOCLES.

Flourished about the 84th Olympiad.

It is generally supposed that Empedocles was a disciple of Pythagoras. He was born at Agrigentum, in Sicily, in which country his family were held in the highest consideration. He was eminently skilled in medicine, and was moreover an excellent orator. He applied himself particularly to poetry, and to every thing connected with religion. The Agrigentines paid him extraordinary respect, and looked upon him as a man far superior to the rest of the human race. Lucretius, after relating the wonders that were to be seen in Sicily, says, that the inhabitants themselves declared, that the chief glory of their island was its being the birth-place of so great a man as Empedocles, whose poems were to be regarded as oracles. Nor was this veneration any way misplaced. Several events conspired in his life to make him the admiration of every one. He has been suspected by some of having practised magic. It is related by Satirus, that Gorgias of Lecontium, one of the most distinguished disciples of Empedocles, frequently said, that he had on many occasions aided that philosopher in the practice of the art; and it appears that Empedocles himself meant to insinuate that he was in possession

of some secrets of this nature, when he says to Gorgias in his verses, that he wished to teach him, and him alone, the secret knowledge which might enable him to cure all sorts of maladies, to restore youth to the aged, to raise winds, to calm tempests, to produce rain and heat, and even to animate the dead and bring back the souls of the departed from the other world.

The Etesian, or periodical winds, blowing one day with so much fury as to threaten destruction to the fruits of the earth, Empedocles gave orders that a number of asses should be flayed. He then caused bottles to be made of their skins, and placed them on the summits of the mountains and the highest hills; and the effect of this was, as it is said, that the winds immediately became calm, and all nature seemed restored to tranquillity.

Empedocles was much attached to the doctrine of Pythagoras, his master; and as the Pythagoreans held all sanguinary sacrifices in abomination, he, when he wished to sacrifice, prepared honey and flour, in the form of an ox, and offered it up to the Gods.

Agrigentum was a city of considerable note in the time of Empedocles. The number of its inhabitants was computed to be eight hundred thousand, and it was styled by way of distinction, "The Great City." In it luxury and dissipation had arrived almost at the acmé: Empedocles, in speaking of the people, used to say, that they were as impatient in pursuit of pleasure as if they were going to die the next day, and built themselves palaces as superb as if they were going to inhabit them for ever. He

was faithful to the trust reposed in him by the public. He was offered the sovereignty of Agrigentum several times, but he never would accept it; invariably preferring the tranquillity of a private condition, to the splendour of public life and the anxieties of business. He was a zealous advocate for liberty, and for a popular form of government. He went one day to a feast, to which he was invited. When the time arrived which had been appointed for sitting down to table, Empedocles, seeing nothing prepared, and that nobody complained of any want of punctuality, was offended, and desired that the repast might be immediately served up. His host begged him to have patience for a little while, because he expected the principal member of the senate as one of his guests. This magistrate at length made his appearance, and the master of the house, and all the rest of the company, immediately ceded to him the highest place, and made him the ruler of the feast. This personage could not refrain from giving proofs of his tyrannical spirit and capricious humour. He commanded that all the guests should drink their wine pure, and that a full glass should be thrown in the face of any one who should refuse to take it in that manner. Empedocles took no notice of this at the time; but the next day he assembled the people, and boldly accused both him who had given the entertainment, and him who had conducted himself at it so imperiously; pointing out to them that such behaviour was only a prelude to conduct the most tyrannical, inasmuch as it was in itself a violation of the laws and an attack upon public liberty. In consequence

of this representation the parties were immediately condemned and put to death.

Empedocles had sufficient influence in the State to be able to procure the dissolving of the council of a thousand; and as he leaned greatly to the side of the people, he caused it to be ordained that for the future the magistrates should be changed every three years, in order that every member of the commonwealth might be enabled to discharge the civil offices in his turn. Acro, the physician, petitioned the senate for a place in which to erect a monument to the memory of his father, who had excelled in his profession, and was accounted one of the most able physicians of his time. Nevertheless Empedocles arose in the midst of the assembly, and persuaded the people to negative the request; because it appeared to him inimical to that equality which he wished to see rigidly observed, as he considered it to be the basis of public liberty that no man should raise himself above his fellow-citizens.

The city of Selinus had for a length of time been afflicted with the plague. All ranks of people lan guished under its effects, and labour came prematurely upon women. Empedocles was certain that the sole cause of the disorder originated in the corruption of the river Selinus, by which the city was supplied with water. At his own expense he turned the course of the small streams into that river, which remedied the evil, and the disorder attendant on it immediately ceased. The people of Selinus made great rejoicings on the occasion, and Empedocles making his appearance among them, they

assembled round him, sacrificed to him, and paid him divine honours, by which he found himself sensibly gratified. Empedocles acknowledged as first principles the four elements, earth, water, air, and fire. He maintained, also, that there exists between these elements a principle of attraction by which they are united, and a principle of repulsion by which they are separated; that the elements themselves are in a constant state of vicissitude, but that nothing can perish; that the present order of things has existed from eternity, and will for ever continue the same: the sun he held to be a large mass of fire, the moon to be flat, and in the form of a quoit; and the sky composed of a substance resembling crystal. Respecting the soul, he supposed it to pass into all descriptions of bodies indifferently, and declared that he remembered himself being a little girl, afterwards a fish, and then a bird, and he even remembered having been a plant.

The accounts given of the death of this philosopher vary very much. The more commonly received opinion, however, is, that being extremely desirous of passing for a god, and seeing many disposed to consider him as such, he resolved to sustain the character to the last. Accordingly, when he found the infirmities of age coming upon him, he determined to end his days by something that should carry with it the appearance of a supernatural event. Having effected a cure of a woman of Agrigentum, named Pantea, who had been given up by her physicians, and who was seemingly at the point of death, he prepared a solemn sacrifice, to which he invited more than eighty persons. As soon as the

festival was over, and those who had attended it had retired to repose themselves beneath the surrounding trees, and other retired spots, Empedocles, in order to give the idea of his miraculous disappearance, ascended, without informing any one of his design, to the top of Mount Ætna, and precipitated himself thence into the flames. Hence Horace, alluding to the manner of his death, says,

Deus immortalis haberi
Dum cupit Empedocles, ardentem frigidus Ætnam
Insiluit.

He, thirsting to be rank'd amongst the gods,
Sought a dread way to find their bright abodes,
And into burning Ætna coolly leap'd.

Empedocles was always serious in his demeanour. He wore his hair long, and a crown of laurel on his head. He never walked in the streets without being attended by a crowd of persons; he impressed all whom he met with sentiments of reverence, and passers-by thought themselves happy in meeting him on the road. He wore brazen sandals on his feet, and after he had precipitated himself into the burning crater of Ætna, one of these sandals was thrown up by the violence of the flames, and thus discovered the deception he had practised. Hence poor Empedocles, for want of a little more foresight, lost his reputation as a god, and only obtained that of an impostor.

Among other good qualities which this philosopher possessed, was that of disinterestedness. He was likewise a good citizen. After the death of his father, Meto, some one attempted to usurp the sovereign power of Agrigentum: Empedocles promptly assembled the people, quelled the sedi-

tion, and prevented the matter from gaining ground. His love of equality he manifested indubitably, by sharing all he possessed with those who had less than himself. The Agrigentines raised a statue to his memory, and preserved his memory in extraordinary reverence. He was advanced in years at the time of his death; but the exact period at which it took place is not known.

SOCRATES.

Born in the 4th year of the 77th Olympiad. Died in the 1st of the 95th, aged 70 years.

Socrates, who by the suffrages of all antiquity has been pronounced one of the most virtuous and enlightened of the heathen philosophers, was a citizen of Athens. He was born at Alopéce, in the 4th year of the 77th Olympiad. Sophroniscus, his father, was a sculptor; and Pharanetè, his mother, was a midwife. He studied philosophy at first under Anaxagoras, and afterwards under Archelaus, the natural philosopher. Feeling a conviction, however, that all these vain speculations and inquiries into natural causes led to nothing practically useful, and no way contributed to make those who entered into them better members of society, he turned his attention to the study of ethics, and may be regarded, as is observed by Cicero, in the third book of his Tusculan Questions, as the founder of moral philosophy among the Greeks. He speaks of him in the first book more expressly, and particularly in these words: "It appears to me, and I am borne out by most others in my opinion, that Socrates was the first who turned the attention of philosophers from that inquiry into the

hidden things in nature, to which they had hitherto exclusively devoted themselves, and engaged them to apply to subjects connected with the duties of common life." He examined into the nature of virtue and vice, good and evil; saying, that the knowledge of the heavenly bodies was too abstruse for human investigation; and that, even could it be attained, it yet could not have the smallest influence on the regulation of our conduct. He accordingly dedicated his exclusive attention to those branches of philosophy which concern morality, and which equally affect every age and every condition in life; and this new system was all the better received, from the consideration that he by whom it was introduced exemplified the excellence of it in his own person, by acquitting himself with the most scrupulous fidelity of all the duties required of him as a good citizen, whether in peace or in war. He was the only one, as Lucian remarks in his dialogue of the Parasite, of all the philosophers who have acquired renown, who ever took an active part in military matters. He served in two campaigns; and though they were both unsuccessful, yet he gained reputation in them on account of the personal courage he exhibited. In one he saved the life of Xenophon, who, in the act of retreating, had fallen from his horse, and must inevitably have been killed by the enemy, had not Socrates rescued him from danger, by taking him on his shoulders, and carrying him several paces, during the heat of the action, until his horse which had escaped could be brought back to him. This fact is related by Plato. In the other, the Athenians

being totally defeated and put to flight, Socrates was the last to quit the field, and put on so determined an aspect, that those who were in pursuit of the fugitives, seeing him ready to face them, had not the courage to attack him. This testimony in favour of his courage is borne by Athenæus.

When these two expeditions were finished, Socrates returned to Athens, and never quitted it again; in which his conduct was entirely opposite to that of other philosophers, who all spent a portion of their lives in travel, in order that they might increase their knowledge by acquaintance with the learned of other countries. The species of philosophy to which Socrates bounded his inquiries, was one which rather induced him sedulously to endeavour to know himself, than to load his mind with knowledge which had no connexion with the regulation of conduct: he therefore thought himself at liberty to dispense with the tedious journeys, which after all would have taught him nothing more than he could have learned at Athens, among his fellow-citizens, for whose reformation, rather than for that of strangers, he felt it his duty to labour. He likewise, as moral philosophy is a science better taught by actions than by words, took care to practise all that the most dispassionate reason and the severest virtue could require of him. In compliance with the rule he had laid down to himself, it was, that being elected one of the senators of the city, and having subscribed to the oath which required him to give his opinion according to the laws, he steadfastly refused his consent to the decree by which the people had illegally con-

demned nine officers to death; and though they were much offended at his refusal, some of the most considerable among them even going so far as to threaten him on account of it, he yet would not secede from his resolution, deeming it unworthy of a man of honour to swerve from his principles, merely to court favour with the people. It does not appear whether he ever acted in a civil capacity any other time than this once; but, private as was his condition, he nevertheless, by his virtues and probity, rendered himself more respected than the magistrates themselves. With regard to his person, Socrates was sufficiently attentive, and blamed those who took no care of their appearance, or affected negligence respecting it. He was always neat and well dressed; preserving the happy medium between what might appear gross and vulgar, and what might seem to border on pride or effeminacy. Though scantily provided with the goods of fortune, he yet was so admirably disinterested, that he never would receive any emolument from those whom he instructed; affording by his conduct in this respect a direct condemnation of that of other philosophers, who were in the habit of selling their lessons, and taxing their scholars more or less, according to the degree of their own reputation. Xenophon relates of Socrates, that he used to say, it was astonishing to him how a man who professed to inculcate the practice of virtue, could ever think of turning his instructions to the account of profit; as if the greatest advantage and most solid gain that could

reward his labours, did not consist in making his pupil an estimable character, and converting him moreover into a friend. This disinterestedness in Socrates, drew upon him the dislike of a certain sophist named Antiphon, who, wishing to decry a virtue he had no desire to practise, told him that it was perfectly right in him to take nothing from those to whom he could teach nothing; for that, by so doing, he proved himself to be at any rate an honest man; "But," added the sophist, "if it came to the question of selling your house, your clothes, or your furniture, far from asking little or nothing for them, you would try to get as much as they might be worth, nor would you take one farthing less than their value. It is because you feel conscious that you know nothing yourself, consequently are not competent to instruct others, that you have scruples in asking payment for what you cannot teach, which is a credit to your honesty rather than to your disinterestedness." Socrates, however, was at no great loss for arguments to prove to him, that there are two ways of doing every thing—handsomely or unhandsomely; and that to sell the fruits of his garden to a friend was very different from presenting him with them. It must, moreover, be observed, that Socrates did not keep a regular class, as those philosophers did who had fixed places to assemble their disciples in, and wherein they delivered lectures to them at regular periods. The method of philosophizing adopted by Socrates was simply conversing with those who came to visit him,

wherever or at whatever time it might chance to occur.

One of the principal grounds of accusation which Melitus brought against Socrates was, that he had introduced new deities into Athens, instead of acknowledging those already esteemed as such in that city. Never was there a more unfounded calumny: so far from it, Socrates laid it down as a rule to himself, and impressed it upon all who asked his advice on the subject, to conform to the injunction of the oracle of Delphos, which being consulted as to the manner in which the gods ought to be worshipped, replied, "That every one ought in that respect to act according to the custom and manner of his own country." This was what Socrates did himself: from the little that he possessed, he presented oblations and sacrifices; and though his offerings were of little value, he believed them to be as acceptable to the gods as the more costly ones offered up by the rich; for his were proportionate to his ability, and he could not imagine for a moment that the gods looked with more complacency on the tributes of the wealthy than of the poor. On the contrary, he believed that the most acceptable of all offerings to the deities was the sincere reverence of a good man. It is impossible to find a more pious yet concise form of prayer, than that which he made use of. He specified nothing particular in his supplication to the gods, but merely besought them to grant him such things as they themselves might deem good and useful for him. "For," said he, "as to asking for riches and honours indiscriminately, it would be just as

wise to petition for an opportunity of rushing into battle, or of playing at dice, without knowing how far we might be favoured either by victory or chance."

Instead of discouraging any one from the worship of the gods, who had been accustomed to observe it, Socrates, on the contrary, made it a duty to lead those who had forsaken religion back into its paths. We learn from Xenophon the method he made use of to instil piety into the mind of a certain person named Aristodemus, who not only professed that he paid no deference to the gods, but even ridiculed those who sacrificed to them. It is impossible to read the arguments which, as Xenophon relates, were made use of by Socrates on this occasion, respecting the providence of the gods over men, without being astonished to find such sublime and just notions of the Divinity in one whose life was passed in the midst of Paganism.

Socrates was always poor, but so contented in his poverty, that though riches might be said to court his acceptance in the form of presents which his friends and disciples would have forced him to accept, he always refused them, to the no small displeasure of his wife, who had no relish whatever for that branch of his philosophy. With regard to food and clothing his habits were so simple, that Antiphon, the sophist already mentioned, would sometimes reproach him with it, and tell him that there was not a slave, however poor and wretched his condition, who would be contented with it. "For," said he, "your diet is the coarsest imaginable; and you are not only always

meanly habited, but you even wear the same robe winter and summer, without a change; and moreover, constantly go barefoot."

Socrates explained to him, that he deceived himself if he thought that happiness consisted only in riches and luxury; and that poor as he himself might appear, he was in fact the happier of the two. "I reason thus," continued he: "to have no wants is the privilege of the gods alone; therefore, he that has the fewest, approaches nearest to them in independence of condition."

It was not possible that virtue so pure as that of Socrates could be contemplated without admiration, especially in a city like Athens, where such an example must have appeared very extraordinary; for even those who have not sufficient strength of mind to practise virtue themselves, are generally ready to praise and admire it in others. Socrates soon gained the unqualified esteem of all his fellow-citizens, and drew around him disciples of every age, who preferred the pleasure of hearing him speak, and of conversing with him, to any other amusement, however attractive. The peculiar charm of Socrates's manners was, that he tempered the most rigid austerity towards himself with the kindest and gentlest consideration for others. Piety and reverence for the gods was the first principle which he endeavoured to instil into the minds of his youthful hearers. His next care was to persuade them, by every argument he could make use of, to practise temperance, and to shun voluptuous enjoyments, which rob man of his best treasure, the power to regulate his actions. His

manner of treating the subject of morality was the more persuasive, as he always conveyed his instructions in conversation, without any formal plan; and followed whatever idea might be started, without proposing any one for regular discussion. At first he would ask a question, as if he himself stood in need of information; and then wresting the concessions of the respondent to his own advantage, he would draw him into a proposition exactly contradictory to that which he might have maintained in the beginning of the argument. He spent a part of every day in discoursing in this manner on morality; every one was welcome to enter at such times, and no one ever left him without feeling himself, according to the expression of Xenophon, "a better man," for all that he had heard.

Though Socrates left no written works behind him, it is yet easy to judge both of his system of ethics, and his manner of explaining it, by the accounts of them contained in Xenophon and Plato. The similarity of the relations given by these two disciples of Socrates, especially respecting his mode of disputing, is an indisputable testimony in favour of their truth. With respect to his principles it is not so easy to decide, particularly as far as Plato is concerned; for he often mingled his own doctrines along with those of his master, as Socrates himself told him one day on reading his dialogue of *Lysis*. Xenophon appears to have been more faithful; for he expressly tells us, in relating certain portions of conversations between Socrates and another speaker, that he only performs the part of an historian, in relating what he has heard.

It is difficult to comprehend how a person who was continually exhorting mankind to honour the gods, and who preached, as we may term it, to the young to fly from vice, could ever be condemned to death for impiety towards the gods acknowledged at Athens, and for corrupting youth. This flagrant injustice could only have taken place in a time of disorder, and under the tumultuous government of the thirty tyrants; accordingly we find it to have arisen in the following manner:—

Critias, the most powerful of these thirty tyrants, had formerly been a scholar of Socrates, along with Alcibiades. Both of them, however, became weary of a philosophy, the maxims of which were in direct opposition to their ambition and intemperance, and they finally renounced it entirely. Critias, in particular, became, from the disciple of Socrates, his greatest enemy, which is to be attributed to the firmness with which that philosopher reproached him with his propensity to an odious vice, and the means he took to thwart him in the indulgence of it. Hence, when Critias, became one of the thirty tyrants, no object lay so near to his heart as the destruction of Socrates; who, besides being unable to brook the tyranny of these men, always uttered his opinions against them with the greatest freedom. Seeing the most rich and powerful among the citizens daily condemned to death by the tyrants, he could not resist saying in company, "that if a flock of sheep were observed every day to become leaner and leaner, and to decrease in number, the least that could be remarked of those to whom the care of them might have been confided, was,

that they must be bad shepherds." Critias and Charicles, the leaders of the party, feeling that the allusion was directed in its full force to them, straight enacted a law by which it was forbidden to teach the art of reasoning in Athens. Socrates had never professed any such art; but it was easy to discover that the decree was levelled at him alone, and was intended to deprive him of the liberty of discussing points of morality, in the way he was accustomed to do, with those who resorted to him. In order that he might have this law clearly defined to him, Socrates went to the two authors for an explanation of it; but they, finding themselves embarrassed by the subtlety of his interrogations, told him plainly that they forbade him to enter into conversation with young people. He then asked what he was to understand by the term young people: they answered, that they included all who were under thirty years of age in that denunciation. "But," demanded Socrates, "if any one chance to ask me where is Charicles, or where is Critias, shall I not answer?"—"You may," replied Charicles; "But," added Critias, "We forbid you more especially to harangue a knot of artisans, and weary their ears with your definitions."—"But," answered Socrates, "suppose that those who are around me shall inquire what is piety, or what is justice?"—"Oh, doubtless," said Charicles, "you must instruct shepherds also, and tell them to take special care not to diminish the number of their flock." Socrates needed no further information to show him the extent of his danger under these two tyrants, and how mor-

tally he had offended them by his comparison of the shepherd. It was thought advisable, however, as the reputation of Socrates was so great that to accuse him at once would have been a matter of public odium, to begin by injuring his credit in the estimation of the people. Accordingly this was attempted to be done, through the medium of a comedy, by Aristophanes, entitled "The Clouds," in which Socrates was introduced as one well skilled

"To make the worse appear the better reason,"

and who taught the art of making that seem just, which was in itself unjust. This comedy answering the end proposed, by throwing a certain degree of ridicule upon the philosopher, Melitus came forward with a capital accusation against him, in which it was alleged, first, that he did not acknowledge the gods which were honoured at Athens, and that he was endeavouring to introduce new ones; and secondly, that he was a corruptor of youth, by teaching them to throw off their respect both for their parents and for the magistrates: and for these two crimes the accuser required that Socrates should be condemned to die. Inimical as the thirty tyrants, especially Critias and Charicles, were to Socrates, it is certain that they would have felt considerable reluctance in condemning him, if he had been in the smallest degree anxious to save himself; but the intrepidity and independence with which he braved the accusation, refusing to pay even the most trifling fine, because he considered that to do so would be to acknowledge himself in

some degree culpable; and especially the firmness with which he addressed the judges—replying, when called upon by them to state the punishment he believed himself to have incurred, he believed he ought to be supported at the public cost for the remainder of his days: all this roused afresh the resentment of the thirty tyrants against him; and the decree for his condemnation was passed. A philosopher named Lysias had composed an apology for Socrates, which he wished him to make use of, and to deliver before the judges. Socrates read it, and acknowledged the composition to be good, but returned it to the author, saying "it did not exactly suit him."—"How can that be?" said Lysias, "when you acknowledge that it is good!"—"My friend," replied Socrates, "there are shoes and coats which may be very good in themselves, and yet may not fit me." The fact was, the oration, though touching and energetic, yet turned upon a strain of argument that did not accord with the candour and uprightness of Socrates.

Having received sentence of death, Socrates was taken to prison, and died some days after, by swallowing arsenic,—the usual mode resorted to by the Athenians for dispatching those who were condemned to death.

It is asserted by Diogenes Laërtius, that Socrates was twice married; but of the two wives thus assigned him we know nothing, except of the famous Xantippe, who has immortalized her name by her ill-humour, and by the exercise it afforded to the patience of Socrates: indeed, he married her, according to his own account, from a persuasion that

if he could bring himself to bear with her violence of temper, he could not meet with any thing which he might not be able to support. By this wife he had a son named Tamprocles.

Socrates pretended to have a genius, by whose secret inspirations he was directed on particular occasions. Plato, Xenophon, and other ancient authors, make mention of it; and Plutarch, Apuleius, and Maximus of Tyre, have each written a work expressly on the genius, or demon, of Socrates. This philosopher died in the 1st year of the 95th Olympiad, aged sixty-eight years.

PLATO.

Born in the 1st year of the 88th Olympiad; died in the 1st year of the 108th, aged 81 years.

PLATO, who from the sublimity of his doctrine is usually styled *the Divine*, was born at Athens in the 88th Olympiad. His family was one of the most illustrious in Athens. On the side of his father, whose name was Aristo, he was descended from Codrus; and on that of his mother, Perictioné, from Solon. His own name was originally Aristocles; but his tall and muscular figure, his ample forehead, and broad shoulders, procured him, as he approached to manhood, the surname of Plato, by which he was afterwards known.

It is related of him, that, whilst yet in the cradle, bees shed honey on his lips, which was looked on as a presage of that wonderful eloquence by which he afterwards rendered himself distinguished above all the rest of his countrymen. Poetry was the favourite study of his youth. He composed some elegies, and two tragedies; but as soon as he resolved to devote himself to philosophy, he condemned them all to the flames. When he was twenty years of age, his father presented him to Socrates, in order that his mind might be formed on

the precepts of that philosopher. The night prior to the young man's introduction, Socrates dreamed that he carried a young swan in his bosom, which, as soon as it had gained its plumes, spread its wings, and pouring forth all the while the sweetest notes, with intrepid flight gained the highest regions.

Socrates felt persuaded that this dream referred to Plato, and regarded it as a presage of the unbounded fame which his pupil was one day destined to enjoy.

During the life-time of Socrates, Plato adhered implicitly to his doctrines; but after his death he attached himself to Cratylus, who followed the opinions of Heraclitus, and to Hermogenes, who adopted those of Parmenides.

At the age of twenty-eight, Plato went with the rest of the disciples of Socrates to Megara, to study under Euclid. He went from that city to Agrenè, where he studied mathematics under Theodorus. He afterwards proceeded into Italy to hear Philolaus, Archytas of Tarentum, and Euritius—the three most famous Pythagoreans of that time. Not contented, however, with what he learned from these celebrated teachers, he travelled into Egypt, to profit by the instructions of the priests and doctors of that country; and he had even intended to go as far as India, but was prevented by the wars which raged at that time in Asia.

On his return to Athens, after all his wanderings, he took up his residence in a part of the city called the Academy,—an unhealthy situation, which he purposely chose as likely to correct the plethoric excess of vigour which he at that time possessed.

The result proved as he had expected. He soon after his arrival contracted the quartan ague, which remained with him for a year and a half; but he treated the disorder so judiciously, by abstinence and proper regimen, that he not only surmounted it, but found his health afterwards much stronger and more settled than it had been before.

Plato served, at three several periods, in the army. The first time at Tanagra, the second at Corinth, and the third at Delos; in which last expedition his party came off victorious. He was also three times in Sicily. The first time he went out of curiosity, to see Mount Ætna and its volcanoes, that he might form his own opinion respecting them. He was at that period forty years of age. Dionysius the elder, tyrant of Sicily, expressed a great desire to see him, and he accordingly presented himself at the court of that prince: but the freedom with which he delivered his sentiments respecting tyranny gave such offence that they would probably have cost him his life, had not Dion and Aristomenes interceded for him. Dionysius, however, put him into the hands of Polides, the Lacedemonian ambassador, with orders that he should be sold for a slave. The ambassador accordingly took him to Egina, and there sold him.

The inhabitants of that island had made a law, whereby all Athenians were prohibited from entering it, on pain of death. Under cover of this law one Charmander demanded that Plato should be put to death; but it being alleged by some who heard him, that the law particularized men, and not philosophers, it was decreed that Plato should be

allowed the benefit of the distinction, and they therefore contented themselves with his being sold as a slave. Happily for him, Annicaris of Cyrené being then at Egina, bought him for twenty minæ, and sent him back to Athens, in order to restore him to his friends. Polides the Lacedæmonian, who had sold him in the first instance, was defeated by Chabrias, and afterwards perished at sea: it is pretended that a demon declared to him, that this fate was allotted to him as a punishment for the sufferings he had caused the philosopher Plato.

Dionysius the elder, knowing that Plato had returned to Athens, and fearing that he might revenge himself by speaking against him, wrote to him with his own hand, and even condescended to ask his pardon. Plato answered him, that he might make himself perfectly easy on that head, for that he was too much engrossed in the study of philosophy to have any time to think about him. Some of his enemies taunting him after this with being forsaken by Dionysius; "It is Plato," replied he, "who has forsaken Dionysius; not Dionysius who has forsaken Plato."

In the reign of Dionysius the younger, Plato went a second time to Sicily, in the hope of being able to persuade that tyrant to restore liberty to his fellow-citizens, or at any rate to rule over them with gentleness; but finding, after a stay of four months, that the tyrant, so far from profiting by his lessons, had banished Dion, and was walking in the same path of despotism that his father had trodden before him, he returned to Athens, notwithstanding the earnest entreaties of Dionysius,

who had much regard for him, and did every thing in his power to induce him to prolong his stay.

A third time Plato was tempted to visit Sicily, in order to intercede with the tyrant for the return of Dion, and to intreat him to relinquish the sovereign power. Dionysius promised to accede to his request, but broke his word; and Plato reproached him so warmly with it, that his own life might have been forfeited to his sincerity, had not Architas of Tarentum sent out an ambassador with a vessel, expressly to require his return; to which Dionysius not only acceded, but furnished the vessel with all the stores necessary for the voyage.

Plato now withdrew himself entirely to Athens, resolved never more to leave it. He was received there with extraordinary marks of respect, but though strongly pressed to take a part in the government, he refused, from a conviction that no salutary measures could be carried into effect amid the general depravity of manners which at that time prevailed. Nothing, however, can more strongly mark the high esteem in which he was held throughout Greece, than what happened to him at the Olympic games. He was received as a god descended from the skies, and all the different nations of Greece, notwithstanding their avidity for spectacle, and notwithstanding the magnificence of the Olympic games, which had attracted them from every quarter, left the chariot-races and the combats of the Athletæ, solely engrossed by the pleasure of listening to a man of whom they had heard so many astonishing reports.

Plato passed his life in celibacy, and rigidly observed the rules of continence and decorum. Even in his youth, such was his command over himself, that he was never seen to laugh immoderately; and he always retained so complete a mastery over his passions, that he was never known to be angry. A young man who had been educated by him, returning home afterwards to his parents, was so greatly surprised one day at seeing his father in a fit of rage, that he could not help telling him he had never witnessed any thing of the kind in the house of Plato. The only time that Plato ever found himself irritated, was against a slave who had been guilty of a very serious fault; and on that occasion he ordered that another person should correct him; "for I," said he, "am not fit to do it myself; being somewhat angry." Though naturally of a serious and contemplative turn of mind, as Aristotle informs us, he yet possessed great mildness, and even cheerfulness, and was fond of indulging in innocent railleries. He would sometimes advise Xenocrates and Dion, whose dispositions he thought too austere, to *sacrifice to the Graces*, in order to render their manners more conciliating.

He had many disciples; among whom the most renowned were Spensippus, his nephew, by Potona his sister, who had married Eurimedon; Xenocrates of Chalcedon, and the celebrated Aristotle. Theophrastus has also been reckoned among his auditors. Demosthenes, likewise, is said to have always acknowledged Plato as his master: when he had taken sanctuary from Antipater, Archias

being sent by that governor to seize him, promised him his life if he would quit his place of refuge. "Heaven forbid," replied Demosthenes, "that after hearing Plato and Xenocrates discourse on the immortality of the soul, I should ever prefer an ignominious life to an honourable death!"

Two women have likewise been mentioned as disciples of Plato. One of them was Lasthema of Mantinea, and the other was Axiothea of Phlysia; both of whom used to wear the habit of males, as being more suitable to the character of philosophers, which they professed themselves to be.

So highly did Plato estimate geometry, and so necessary did he deem it in philosophy, that he had this inscription written over the vestibule of the academy—"Let no one enter here, who is not skilled in geometry." All the works of Plato, excepting his letters, of which only twelve remain to us, are composed in the form of dialogues. These dialogues may be divided into three kinds: in the first he refutes the Sophists, in the second he chiefly aims at the instruction of youth, and in the third he addresses himself to those of mature age. There is yet another distinction in these dialogues.—All that Plato remarks in his own character, in his letters, his books concerning laws, and in his Epinomis, he utters as his own peculiar and real opinions; but all that he delivers in his other dialogues, under assumed names, as those of Socrates, Timæus, Parmenides, or Zeno, he gives only as probable, without expressly warranting it as truth. The sentiments which are put into the mouth of Socrates, however, in these dialogues, though ex-

actly in the style and method which he followed in his disputations, are not to be invariably regarded as the real sentiments of that philosopher; for he himself, on reading the dialogue entitled, "Lysis"—On Friendship, could not refrain from charging Plato with misrepresentation in it, by exclaiming, "Immortal gods! this young man puts things into my mouth which never so much as entered my head."

The style of Plato, according to the testimony of his disciple Aristotle, preserved a proper medium between the elevation of poetry and the simplicity of prose. To Cicero it seemed so noble, that he makes no scruple of declaring, that were Jupiter to converse in the language of mortals, he would use no other phraseology than that of Plato. Panætius used to style him the Homer of philosophers, agreeing in so doing with the judgment passed upon him afterwards by Quintilian, who, speaking of his eloquence, terms it Homeric and divine.

From the opinions of three other philosophers, Plato formed a system of doctrine for himself. In physics and sensible objects he followed Heraclitus; in metaphysics and subjects of a purely intellectual nature, he suffered himself to be guided by Pythagoras; in politics and morals, he regarded Socrates as superior to all others, and took him for his exclusive model. According to the account given by Plutarch, in the third chapter of his first book "On the Opinions of the Philosophers," Plato acknowledged three first principles,—God, Matter, Idea. God, as the Universal Intelligence: Matter, as the source or foundation of generation and corruption;

and Idea, as an incorporeal substance resident in the Divine mind. He acknowledged the world, indeed, to be the work of a God, or Creator; but he did not, by the term creation, mean what is generally understood by the word. He supposed that God had only formed, or built, if we may so express it, the world out of matter which had existed from all eternity; so that he was in fact the Creator of the world, only so far as he had broken up a chaotic mass, and given form to what was before dead inactive matter; as architects and masons raise edifices by cutting and arranging stones which before lay in shapeless masses.

It has been generally supposed that Plato had some knowledge of the true God; either from the light of his own reason, or from the instruction he might have derived from the writings of the Hebrews. But it must at the same time be allowed that he was among those of whom St. Paul speaks, when he says,

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."—Rom. c. i. v. 21.

Plato in fact established, in his "Epinomis," three ranks or classes of gods; superior, inferior, and intermediate. According to him, the superior gods dwell in the heavens, and are so far elevated above the human race, both by the excellence of their nature, and by the place they inhabit, that mankind can only have intercourse with them through the intervention of the intermediate gods, whose habitations are in the air, and whom he styles

demons. These demons act as ministers between the superior gods and the human race; conveying the commands of the gods to man, and the prayers and offerings of man to the gods. Each has his peculiar department allotted to him in the government of the world. They likewise preside over oracles and divinations, and by their agency all miracles are performed, and all prodigies happen. Plato's notions respecting the secondary, or intermediate gods, were in all likelihood borrowed from the accounts of angels in Holy Writ, of which it is probable he had some knowledge. Besides these, he admits a third class of gods, inferior to the second, and whom he places in rivers; contenting himself with qualifying them as demi-gods, and giving them the power of influencing dreams, and performing wonders, in the same way as the intermediate gods. He even maintained that the elements, and every portion of the universe, are full of these demi-gods, who, according to him, sometimes made themselves visible to human beings, and then again vanished from sight. Here, then, we probably have the original storehouse whence all the sylphs, salamanders, spirits, and gnomes of the Cabala, have since issued.

Plato moreover taught the doctrine of Metempsychosis, which he had adopted from Pythagoras, and remodelled afterwards according to his own view of the subject; as may be seen in his dialogues entitled "Phædrus," "Phædon," "Timeas," &c.—Notwithstanding the excellence of Plato's Dialogue on the Immortality of the Soul, he has nevertheless fallen into great errors on the subject,

both with respect to the nature of the soul, which he believed to be composed of two parts, one spiritual, the other corporeal, and with respect to its origin; teaching that souls were pre-existent, and that they were derived from heaven to animate different bodies in succession; and that after a limited period they would return to the source whence they came, and whence they would again emanate, in order again to inform and direct different bodies: thus presenting a continual rotation of defilement and purification, and returns to heaven from earth, and to earth from heaven. Plato farther believed that these souls did not entirely forget what they had experienced in the different bodies which they had animated; he, therefore, imagined that the knowledge they acquire is rather reminiscence of what they had learned, than any knowledge new in itself; and on this pretended reminiscence he founded his dogma of the pre-existent state of souls.

Without, however, entering into a more minute examination of the opinions of this philosopher, which, even according to his own explanation of them, are sufficiently obscure, it may suffice to observe that his doctrines on many points evinced so much novelty and sublimity, that during his lifetime they gained him the epithet of DIVINE, and caused him to be regarded almost as a god after his death; an event which took place on the same day as his birth, in the 1st year of the 108th Olympiad, in the eighty-first year of his age.

ANTISTHENES.

A disciple of Socrates, and contemporary with Plato and the other disciples of Socrates.

The disciples of Socrates divided, after the death of their master, into three distinct sects: the Cynic, the Academic, and the Cyrenaic. Antisthenes was the leader of the Cynics. Different reasons have been assigned for these philosophers being distinguished by this appellation. Some say it was because they lived like dogs; and others, that it was on account of the place where Antisthenes taught, being near one of the harbours of Athens, which was called Cynosarges. Antisthenes was the son of an Athenian of the same name. His mother was a slave: he was one day reproached with the circumstance of her being a Phrygian; "Of what consequence is it?" said he; "did not the same country give birth to Cybele, the mother of all the gods?" He was at first a disciple of the orator Georgius. He afterwards formed a school of his own, and taught for some time; his powerful eloquence attracting a crowd of hearers from all parts. Being induced, however, by the great reputation of Socrates, to go and hear him, he was so charmed

with that philosopher, that he took all his own disciples likewise to hear him, and, resolving no longer to assume the office of a teacher himself, he entreated them all to join him in attending the instructions of Socrates. For this purpose he took up his residence at the Piræus, and walked forty stadia every day, to see and hear the philosopher to whom he had so warmly attached himself.

Antisthenes was a man of austere manners and of the simplest habits. He prayed the gods to visit him with madness, rather than with fondness for sensual pleasures. He treated his scholars with severity; and being asked the reason of his doing so, "Do not physicians," he replied, "treat their patients in the same manner?" He was the first among his sect who made use of a large cloak, a staff, and bag, which were afterwards adopted by the Cynics, as their sole moveables, and the only wealth which they desired, in order to dispute felicity with Jupiter himself. He suffered his beard to grow, without ever trimming it, and was altogether negligent of his appearance. He applied himself exclusively to morality, saying, that all other sciences were utterly useless: indeed he placed the sovereign good in following virtue, and contemning luxury.

The Cynics were very austere in their general modes of life. Their ordinary diet consisted of fruits and vegetables; they drank nothing but water, and threw themselves, without ceremony, on the earth for a bed. "It is the privilege of the gods," they used to say, "to be without wants; and he who has the fewest, approaches the nearest

to them in their divine nature." They boasted of their contempt of riches, nobility, and all other advantages of nature or fortune. They moreover were possessed of so great a degree of effrontery, that they were ashamed of nothing, however infamous it might be: they disclaimed politeness, and respected no one. Notwithstanding all this, the vivacity of Antisthenes' understanding, and the agreeableness of his manners, enabled him, whenever he went into company, to gain every one over to his opinions. He evinced his courage at the battle of Tanagra, where he greatly signalized himself. Socrates was much rejoiced at this, and when some one afterwards, by way of depreciating Antisthenes, remarked that his mother was a Phrygian, "What!" said he, "did you expect so brave a man could have had Athenians on both sides for his parents?" Nevertheless, he himself could not refrain one day from upbraiding Antisthenes with his pride. He saw him turning his cloak, so as to make an ostentatious display of a rent in it. "O Antisthenes!" exclaimed he, "I can see your vanity through the hole in your cloak." Antisthenes, finding that the Athenians piqued themselves upon being the original inhabitants of the country in which they then lived, laughingly told them that in that respect they resembled tortoises and periwinkles, which always ended their lives in the spot where they commenced them. He used to say, that the most essential science to learn, was to unlearn evil.

One day, a man came to him with his son, wishing to introduce him to be one of the

disciples of Antisthenes. "What does my son stand in most immediate need of?" he asked. "A new book, a new pen, and new tablets," answered Antisthenes; thus giving him to understand that the mind of his son ought to be as virgin wax, on which no mark had yet been impressed. Being asked what was the most desirable thing in life, he replied, "A happy death." He was angry at those envious people who seem to be devoured by their own spleen, as iron is eaten by the rust which it produces. He said, that were the choice forced upon him, he would prefer being a raven to being of an envious disposition; for that ravens only mangled the dead, but the envious preyed upon the living. Some one remarking that war carried off many unhappy wretches, "That may be," he replied; "but it makes many more than it carries off." Being urged to give some idea of the Divinity, he replied, "that as there was no being that any way resembled him, it would be folly to attempt to make him known by any description addressed to the senses."

He maintained that enemies ought to be respected, because, as they are the first to discover faults, so they are the first to publish them; in which case they are of more real value to us than even our friends can be. On the same principle he held, that a judicious friend ought to be estimated more highly than a relation, the ties of virtue being stronger than those of blood; and that it was more desirable to form one of a few wise men against a multitude of fools, than one of a

multitude of fools against a few wise men. Hearing himself praised one day by some men of bad character, "Good gods!" he exclaimed, "what have I done amiss?"

He deemed it incumbent on a wise man to regulate his conduct by the laws of virtue rather than by those of a government, and to be astonished at nothing, and find nothing disagreeable to him; because he ought to foresee every event long before it happens, and to be prepared for it accordingly. Nobility and wisdom, he said, were the same things; and consequently he allowed none to be truly noble, but the wise. Prudence he compared to a fortress, which can neither be surprised nor stormed. A pious life he held to be the best foundation for immortality; and that resources such as Socrates possessed, were sufficient in themselves to ensure contentment. A man once thought fit to ask him what sort of a wife he ought to take; "If you choose an ugly woman," said he, "you will not like her yourself; if you choose a handsome one, others will like her, as well as you do." He saw one day an adulterer flying from pursuit; "Unhappy wretch!" he exclaimed, "how many dangers you might have escaped for a shilling!" He advised his disciples to store themselves with such goods as no storm of fortune should be able to wreck. If he found he had an enemy, he would wish him all sorts of possessions, except wisdom. If any one spoke to him of a life of pleasure, "Grant, ye gods," he would exclaim, "such pleasure to none but the children of our enemies!"

Whenever he saw a female elegantly attired, he always went immediately to her house, and requested her husband to let him see his horse and his arms; if he found them in proper condition, he allowed the lady to do as she pleased, knowing that her husband was able to protect her; but if he found them, on the contrary, not according with her appearance, he used to counsel her to lay aside all her ornaments, lest she should fall a victim to the first man who might offer violence to her. He advised the Athenians, one day, to yoke horses and asses indiscriminately to the plough. He was answered, that it would not be proper to do so; for that asses were unfit for the labours of husbandry. "What of that?" returned Antisthenes; "when you elect magistrates, do you consider whether they are fit to govern or not? No; it is enough for you and for them that they are chosen." Being told that Plato had spoken ill of him, he replied, "It happens to me as to princes, that I receive injuries in return for benefits."

"It is ridiculous," said he, "to take so much pains to separate tares from wheat, and to rid the army of soldiers that are only burthensome to it; whilst we take no care to purge the State of the envious and malignant." He was reproached once with visiting persons of immoral conduct: "Why not?" said he; "do not physicians every day visit the sick, without catching their disorders?"

Antisthenes was extremely patient, and always advised his disciples to bear, without resentment, whatever injuries might be offered them. He

blamed Plato greatly for his love of pomp and grandeur, and never failed to rally him respecting it. Being asked what advantage had accrued to himself from his philosophy, "The advantage," he replied, "of being able to converse with myself; and of doing from inclination what others do by compulsion."

Towards Socrates, his master, Antisthenes always felt the liveliest gratitude; and it should even seem that it was he who avenged the death of that philosopher: for several persons having come from the most distant borders of the Pontus Euxinus to hear him, Antisthenes conducted them to Anytes, —"There!" said he to them, "behold a man wiser than Socrates himself; for this is his accuser." So powerful was the recollection of Socrates, at that moment, in the minds of all present, that they immediately drove Anytes out of the city, and seizing Melitus, the other accuser of Socrates, put him to death.

Antisthenes fell ill of a pulmonary complaint: but it should seem that he preferred a lingering disease to a speedy death; for his disciple Diogenes came into his room one day with a poniard under his cloak, and on his master's exclaiming, "What can I do to cure the anguish I suffer?" "Use this!" said Diogenes, offering him the poniard. "I want to get rid of my disorder, and not of my life," replied Antisthenes. It appears that this philosopher boasted of Hercules being the founder of the sect of Cynics; for the poet Ausonius, in his epigrams, makes him speak thus:—

Inventur primus Cynices, ego quæ ratio isthæc
Alcides, multo dicitur esse prior.
Alcide quondam fueram doctore secundus;
Nunc ego sum Cynices primus, et ille Deus.

The Cynic doctrines were in ancient days
By great Alcides taught—but now a god,
He leaves to me the wreath of Cynic bays,
No longer second in the path he trod.

ARISTIPPUS.

Contemporary with Plato; and lived in the 69th Olympiad.

Aristippus was originally from Cyrené in Lybia. He was induced to leave his native country and settle at Athens, in order to enjoy the pleasure of listening to Socrates, of whose great reputation he was continually hearing. He became one of the principal disciples of that philosopher, though his conduct was very opposite to the precepts imparted to him in this excellent school. From him the sect which he formed was called Cyrenaic, from Cyrené, his native city. Aristippus had a brilliant imagination and a lively wit. His conversation was agreeable, and abounded with well-timed pleasantries, even on the most trifling topics. His chief aim was to flatter kings and persons of rank. He was always ready to lend himself to their wishes; he made them laugh, and, under the semblance of a jest, drew from them whatever he wished. If they insulted or reproached him, he turned it into a matter of raillery; so that they found it impossible to quarrel with him even if they wished it. He was so clever and insinuating, that he always succeeded,

with the utmost ease to himself, in every thing he undertook: and so happy was his temper, that he retained without effort the utmost equality of mind, in whatever circumstances he might be placed. Plato sometimes said to him, "There is not a man in the world, Aristippus, except yourself, who can wear old rags with as good a grace as if they were robes of the most magnificent purple." Horace says of this philosopher, that he could assume any character he pleased; and was always contented with the little he possessed, even at the moment that he was seeking to make it more. These qualities recommended him greatly to Dionysius the tyrant, who set more store by him, than by all the rest of his courtiers. Aristippus often went to Syracuse, to enjoy himself at the table of Dionysius; and when he grew weary of the sameness of it, he varied the scene by going to the houses of other great personages: thus passing his life between one court and another, for which he was never spoken of by Diogenes the Cynic, under any other appellation than that of the Royal Dog. One day Dionysius spit in his face, by which some of the company were considerably disconcerted; but Aristippus laughed at their uneasiness, saying, "I should indeed want something to complain of; fishermen suffer themselves to be wet to the skin, in the hope of catching a small fish, and if I want to catch a whale I need only suffer a little saliva to be thrown in my face." Dionysius being displeased with him on another occasion, pointed out the lowest place to him, when they were about to sit down to table. "You intend, then, to make this the place of

honour," said Aristippus, no way put out of countenance at the affront.

Aristippus was the first of Socrates's disciples who exacted any reward for the instructions he might communicate; and, in order to gain a precedent for his conduct, he sent twenty minæ, or about sixty pounds sterling, to Socrates himself: Socrates, however, not only refused the money, but resented the offer of it ever afterwards,—a circumstance which did not appear to give Aristippus the smallest regret. When any one reproached him with his behaviour in this respect, and contrasted it with the disinterestedness of his master, who never required reward from any person, "That is quite another matter," he would reply; "all the great men of Athens rejoice in an opportunity of ministering to the wants of Socrates, insomuch that he is often obliged to send back a good part of what is actually forced upon him; whilst as to myself I have scarcely a rascally slave to care a farthing about me."

A man brought his son to him one day to be instructed by him, and begged that he would take particular care of him. For this care, Aristippus demanded fifty drachmas. "How!" replied the father, "fifty drachmas! why with that I could buy a slave."—"Do, then," retorted Aristippus; "in that case you will have a pair." We are not, however, to infer from this that Aristippus was a miser: on the contrary, he wished for money only that he might spend it, and show others the use that ought to be made of it.

Being at sea once, he was told that the vessel on

board which he was belonged to pirates: on hearing this he pulled all his money out of his pocket, and whilst apparently engaged in counting it, he let it purposely fall into the sea. He heaved a deep sigh, as if the bag had accidentally dropped out of his hands; but at the same time he said in a low voice, "Better for Aristippus to lose his money, than for his money to lose Aristippus!"

Another time, seeing that his slave, who was following him, could not keep up with him, on account of a load of money which he was carrying, "Throw some of it away," said he, "if it be too heavy, and only keep what you can carry with ease." Horace, speaking of persons who place their sole consequence in their wealth, advises them occasionally to imitate the conduct of Aristippus in this instance.

Aristippus was fond of good living, and spared no expense to procure a delicacy. One day he paid fifty drachmas for a partridge. One of his friends could not refrain from censuring him for what appeared to him an act of shameful extravagance. "If it had cost only an obolus, you would have bought it yourself, I suppose," said Aristippus. "Very likely so," replied the other. "Well, then," returned Aristippus, "I value fifty drachmas still less than you value a single obolus." Another time he bought some rarities at a high price, and a person who was present took upon himself to reprimand him accordingly. "Would not you give three oboli for them?" asked Aristippus. "Certainly," replied the other. "Then," returned Aristippus, "I am not so much of an

epicure as you are of a miser." Being reproached with his luxurious way of living, he replied, "That if there were any harm in good cheer, there would not be such magnificent entertainments at the festivals of the gods." Even Plato, whose own modes of life were sufficiently splendid, could not help warning him against falling into habits of too much indulgence. "Do you think Dionysius a virtuous man?" asked Aristippus. "I do," replied Plato. "Well!" said Aristippus, "he lives far more luxuriously than I do. It shows, therefore, that habits of indulgence are no way inimical to virtuous principles." Diogenes was one day washing herbs, according to his usual custom: at that moment Aristippus happened to pass by. "If you knew how to content yourself with herbs as I do," said Diogenes, "you would trouble yourself very little about paying court to princes."—"And if you had the art of paying court to princes," replied Aristippus, "you would soon find your herbs not quite so savoury."

Dionysius one day presented three ladies to Aristippus, telling him he might take his choice of them. Aristippus took them all three, saying, "Choice may err. You well know the ills that Paris drew upon himself by his choice; the two that I should leave may work me more mischief than the one that I might take could ever do me good." Accordingly he led the ladies as far as the vestibule, and then immediately sent them back to their own houses. At another time Dionysius asked him how it came to pass that philosophers are always to be found in the abode of princes, but

that princes are never to be found in the abode of philosophers. "It is because philosophers know what they are in want of, and princes do not," replied Aristippus. Being asked the same question by another person, he answered by remarking that we see physicians with the sick, and we find no one who would not rather prescribe for a sick person, than be sick himself. "It is good," he would say, "to prune the passions, but not to tear them up by the roots. There is no crime in gratifying the senses, provided we do not suffer ourselves to be enslaved by them." And it was according to this view of his subject, that when rallied on his acquaintance with the courtesan Lais, he said, "It is true that I possess Lais, but Lais does not possess me." He was one day in the act of entering the residence of this celebrated female, when one of his disciples, happening to go past at that moment, saw him, and blushed. Aristippus perceived it, and said to him, "There is no reason to be ashamed, my friend, of going into a house of this kind; it is the not being able to leave it again, that we ought to be ashamed of." The philosopher Polyxenus came to see him; and the first thing he perceived on entering the room was a magnificent entertainment, and a great number of ladies splendidly dressed. He immediately fell into a transport of indignation, and began to exclaim against such abominable luxury. Aristippus asked him, very good-humouredly, if he would not sit down at table with them? "With all my heart," replied the philosopher. "Why, then," said Aristippus, "have you wasted so much breath on the matter? It

seems that it is neither the company nor the good cheer that you object to; it therefore can only be to the expense."

Aristippus had had a dispute with Æschines, which had left such a coldness between them that they did not see each other for a considerable length of time: at last Aristippus went to the house of Æschines. "Well!" said he to him, "are we never to make up our quarrels, or are we to wait till any body laughs at us, and parasites make their entertainers merry at our expense?"—"It gives me the greatest pleasure to see you again," replied Æschines, "and I am most willing to be reconciled to you."—"Well, then," said Aristippus, "bear it in mind, that I have paid you the first visit, although I am your senior."

Dionysius one day gave a splendid entertainment, at the close of which he desired each of the guests to clothe himself in a loose purple robe, and take his part in a dance in the middle of the hall. Plato refused to do either; saying, that he was a man, and that therefore so effeminate a dress was unworthy of him. Aristippus, however, raised no difficulties; he put on his robe, and began to dance about, saying gaily, "We do worse things than these at the festivals of Bacchus; yet no one is corrupted there, if he have not been corrupted before." Having once to intercede with Dionysius for one of his best friends, the tyrant, not being in the humour to comply with his request, repulsed him with severity. Aristippus instantly threw himself at his feet. To some the act appeared to savour of sycophancy. "It is not my fault,"

said Aristippus, "but Dionysius's, for carrying his ears in his sandals."

Whilst Aristippus was at Syracuse, Simus, a Phrygian, and treasurer to Dionysius, showed him his superb palace, and particularly directed his attention to the magnificence of the floors. Aristippus immediately fell a-coughing, and then spit in the face of Simus, who very naturally felt extremely angry with him. "My good friend," said Aristippus, "I saw no other place dirty enough for me to venture to spit upon it." By some this adventure, or one very like it, is attributed to Diogenes. They were either of them capable of it.

A man one day began to abuse Aristippus violently. The philosopher took to his heels; his enemy pursued him, crying out to him "What, you run away, you cowardly miscreant, do you?" "I do," replied Aristippus; "because you have the faculty of pouring out abuse, and I have not the faculty of listening to it."

Aristippus was once on his passage to Corinth, when a furious tempest suddenly arose and put him into a terrible fright. Some of the passengers on board could not help laughing at his alarm. "We ignoramuses," said they, "are afraid of nothing, and you philosophers are all on a tremble." "We are not all concerned alike," said Aristippus; "there is a great deal of difference between the wise and the ignorant in what they have to lose." Being asked what the difference really was between a wise man and an ignorant one, he answered, "Strip them both naked, and turn them adrift among strangers, and you will soon discover the

difference." He thought it far more desirable to be poor than ignorant; because the poor man might be deficient only in money, the other in every thing that gave value to a human being; insomuch that one was like a horse that had never been broken, the other like one accustomed to the manege. Being reproached with neglecting his son, and casting him off as if he had not been of his own generating, "We all know that we generate vermin and phlegm," said he, "but I do not find that we are less anxious to get rid of them on that account.

One day Dionysius made a present of money to Aristippus, and of books to Plato. Some of the bystanders wished, from this distinction, to draw an inference to the disadvantage of Aristippus. He replied, "I stand in need of money, and Plato stands in need of books." Another time Aristippus requested Dionysius to give him a talent. "How is this?" asked Dionysius, "you once told me that wise men never wanted money."—"First give me the talent," replied Aristippus, "and then we will discuss the matter." Dionysius accordingly gave him one, and he then continued, "Well! it is as I said. You see I am not in want of money." As Aristippus went very often to Syracuse, Dionysius took it into his head one day to ask him what he came for. "I come," said Aristippus, "to impart to you what I possess, and to receive from you what you possess." Being reproached with leaving Socrates, in order to pay his court to Dionysius, "When I required wisdom," said he, "I went to Socrates: now that I require money, I go to Dio-

nysius."—"Are you not ashamed," said he to a young man who was proud of his swimming, "to value yourself on such a trifle? every dolphin can swim much better than you can."

Being asked what benefit he derived from his philosophy, "That of being able to speak freely to men in all conditions," replied he. Upon another occasion, being pressed to state the advantage which philosophers possessed over other persons, he replied, "that with laws or without, they would live exactly in the same manner."

The Cyrenaics attached themselves almost exclusively to morality, and very little to logic. To physics they paid no attention, because they did not believe it possible to attain any positive knowledge of them. They held the end of human actions to be pleasure—not merely exemption from pain, but a positive pleasure consisting in motion. They admitted two different kinds of movement in the soul: one calm, which constituted pleasure; the other violent, which constituted pain. As all mankind have an instinctive love of pleasure and aversion from pain, they drew the inference that pleasure is the end and aim of all human existence. A state of inaction they considered as synonimous with one of sleep, which could be classed under the head neither of pleasure nor of pain. Virtue they regarded as a mere physical good, insomuch as the exercise of it is connected with pleasure; thus considering it only as a medicine, which is valued so far as it contributes to health, and no more. Happiness, they said, differed from pleasure in this respect,—that pleasure, as resulting from any human

action, was only in consequence of some particular view of the action to which it was confined; whereas happiness was an assemblage of all the pleasures combined. They considered the pleasures of the body as much more certain than those of the mind; and hence they paid much more attention to one than the other. Even with respect to friendship, they held that it was only desirable to cultivate it, because we might occasionally require the assistance of friends; and that they ought, like the members of the body, to be valued only in proportion as they were useful to us. They maintained, likewise, that there was not any action that could be deemed just or unjust, virtuous or vicious, in itself; but that it appeared either one or the other, accordingly as it might have relations to the laws and customs of a country. That a wise man ought not to commit a wrong action, because he ought to consider the consequences that might result from it; and that on the same principle he ought always to conform himself to the laws of the country which he might inhabit, and to avoid every thing that might tend to cast a shade upon his reputation.

This sect likewise held that there was not any thing either agreeable or disagreeable in itself; and that things appear so only with relation to their novelty, frequency, or, in short, any other circumstance that makes them seem so to us: that it is impossible to be perfectly happy in this world, because the thousand passions and infirmities to which we are subjected, either rob us entirely of pleasure, or at least disturb us in the enjoyment of it: that

neither liberty nor slavery, riches nor poverty, rank nor humble birth, have any influence on happiness; and that it is possible to be equally happy in any condition: that a wise man ought to endeavour to instruct any one, and to hate no one; but that he ought, in every thing he does, to pay due attention to himself—no one being more worthy of every good; his wisdom, in fact, rendering him of far more value than any thing else that the world had to offer. Such were the sentiments of Aristippus, and the Cyrenaics in general.

Aristippus had one daughter, named Areta. He educated her with great care in his own principles; and she became so well informed in them, that she instructed her own son Aristippus, who was on that account surnamed Metrodidactus, (or Taught by his Mother). He became the master of Theodorus, the impious. This detestable man, in addition to the general principles of the Cynics, taught publicly that there was no God; and that friendship was a mere chimera, as it could not exist among fools, and the wise did not require its aid, being in all things sufficient to themselves. That a wise man was not called upon to risk his personal safety for his native country, as the world at large was the only country he acknowledged; and that in point of justice it was not right to hazard the life of a man of that description in defence of a number of fools. That a philosopher might commit theft, sacrilege, or adultery, whenever a favourable opportunity of doing so presented itself, and that such acts were crimes only in the opinion of the vulgar and unenlightened; there not being in fact

any such thing as evil: and, in short, that he might do those things publicly which were accounted most infamous by the people in general.

Theodorus expected on one occasion to be taken before the Areopagus, but he was saved by Demetrius Phalereus. He remained some time at Cyrené, where he was treated with great consideration by Marius; but he was at last banished by the Cyreneans. When he was taking his departure, he said to them, "You know not what you do, in sending me from Lybia an exile into Greece." He took refuge in the court of Plotemy Lagus, who once sent him in the capacity of ambassador to Lysimachus. In this character, he expressed himself with such undaunted effrontery, that the minister of Lysimachus said to him, "I suppose, Theodorus, you imagine there are no kings, as well as no gods."

This philosopher was, according to Amphicratas, at last condemned to death, and forced to drink poison.

Of the death of Aristippus, the original promulgator of principles so fraught with evil in their consequences, no particulars are known.

ARISTOTLE.

Born the 1st year of the 91st Olympiad. Died the 3d year of the 114th, aged 63 years.

Aristotle was one of the most illustrious philosophers of antiquity; and his name is to this day celebrated in all schools. He was the son of Nichomachus, physician and friend of Armintas, king of Macedon; and descended from Machaon, grandson of Æsculapius. He was born in the 1st year of the 91st Olympiad, at Stagira, a city of Macedonia. He lost his father and mother in the early part of his infancy, and was greatly neglected by those who had the charge of his education. Hence part of his youth was passed in libertinism and debauchery, in which he spent almost all his fortune. He first took up arms; but, as that profession was not agreeable to his inclinations, he went to Delphos to consult the Oracle, to know to what he should apply himself. The Oracle ordered him to go to Athens. and study philosophy. He was then in his eighteenth year: he studied during twenty years in the academy, under Plato; and as he had already dissipated all his property, he was obliged, for subsistence, to trade in certain drugs, which he himself sold in Athens. Aristotle ate

little, and slept still less. He had so great a passion for study, that, to resist the heaviness of sleep, he always put a copper basin by his bedside; and when he lay down, he extended one of his hands, which held a ball of iron over it, so that when he was inclined to sleep, the ball fell into the basin, and awoke him directly. Laertius says he had a shrill voice, small eyes, and slender legs; and that he always dressed magnificently. Aristotle was possessed of keen wit, and easily understood the most difficult questions. He was not long before he became clever in the school of Plato, and distinguished himself above all the other academicians. They decided no questions in the academy without consulting him, though he did not always coincide with Plato. All the other disciples regarded him as an extraordinary genius; some even followed his opinion to the prejudice of those of their master. Aristotle having withdrawn himself from the academy, Plato felt some resentment, and could not help treating him as a rebel, complaining that his pupil had resisted against him, as a young colt kicks against its mother.

The Athenians sent Aristotle as their ambassador to king Philip, father of Alexander the Great. The affairs of the Athenians detained him some time in Macedonia; and on his return he found Xenocrates had been elected to instruct in the academy. When Aristotle saw that this place was filled, he said that he should be ashamed if he remained silent when Xenocrates spoke. He instituted a new sect, and taught a different doctrine to that which he had learnt from Plato his master. The

great reputation Aristotle had acquired by excelling in all the sciences, and particularly in philosophy and politics, made Philip, king of Macedon, wish to have him as preceptor to his son Alexander, who was at that time fourteen years of age. Aristotle accepted this trust, and lived eight years with Alexander, to whom he taught, as Plutarch relates, certain secret knowledge which he communicated to no other person. The study of philosophy had not rendered Aristotle austere: he applied himself to business, and had a great share in all that passed during his residence at the Court of Macedonia. King Philip, through respect for him, rebuilt Stagira, the country of this philosopher, which had been destroyed during the wars; and restored the inhabitants, some of whom had been made slaves, and the others had fled. Aristotle, after leaving Alexander, came to Athens, where he was well received, because king Philip, through esteem for him, had granted many favours to the Athenians. He chose a place in the Lyceum, with beautiful walks: it was there he established his new school; and because he generally taught his pupils while walking with them, his followers were known by the name of Peripatetics. The Lyceum soon became highly celebrated, on account of the great concourse of people who assembled from several places to hear Aristotle, whose reputation was spread through all Greece. Alexander advised Aristotle to apply himself to making experiments in physic: he sent him a great number of huntsmen and fishermen, to bring from all parts subjects for his observations, and sent him eight hun-

dred talents to pay the expenses he might incur in his pursuit. It was at this time that Aristotle published his books on physics and metaphysics. Alexander, who had passed through Asia, heard them much spoken of. This ambitious prince, who wished to be in all things the greatest man in the world, was angry that the science of Aristotle was becoming common, and showed his displeasure in a letter which he wrote in these terms:

ALEXANDER TO ARISTOTLE.

"You have not done right in publishing your book on speculative sciences, because now we shall have nothing above others, if what you have taught us in private is to be communicated to every one else. I wish you to understand that I should prefer being superior to others in higher matters, to surpassing them in mere power."

Aristotle, to appease this prince, replied, "that although he had brought this knowledge to light, he had not published the method by which it was to be acquired;" meaning to say, that he had wrapped his doctrines in so much mystery, that nobody would ever be able to comprehend them. Aristotle did not always keep in Alexander's favour: he embroiled himself with him in consequence of having espoused, with too much warmth, the part of Calisthenes, the philosopher. This Calisthenes was the great nephew of Aristotle, son of his own niece. Aristotle had brought him up with Alexander, who always took an interest in his education: when he quitted Alexander, he left him this nephew to

follow him in his expeditions, and recommended him very particularly to his care. Calisthenes spoke with great freedom to the king, towards whom his humour was not generally very complaisant. It was Calisthenes who prevented the Macedonians from worshipping Alexander as a god, in the manner of the Persians. Alexander, who hated him on account of his inflexible temper, found occasion to avenge himself by destroying him. He involved him in the conspiracy of Hermolaus, the disciple of Calisthenes, and would not allow him to defend himself. By some he is said to have been exposed to lions; by others, that he was hanged; and others assert that he expired by torture. Aristotle, after the punishment of Calisthenes, always retained a lively resentment against Alexander, who, on his side, tried by all the means he could to vex Aristotle. He promoted Xenocrates, and sent him considerable presents. Aristotle entertained great jealousy of this philosopher: some, however, accused him of having had a hand in the conspiracy of Antipater, and to have given him a hint towards the composition of that poison by which it is suspected that Alexander perished. Aristotle, though generally firm, could not help occasionally letting some of his weaknesses appear. Some time after he had quitted the academy, he retired to the Court of Hermias, tyrant of Atarnea. It is not precisely known what attracted him there; but it has been asserted that he had some gross libertinism for his object. Aristotle married the sister, or, as some say, the concubine, of this prince. He allowed him-

self to be transported by his violent passion for this woman to the greatest degree of folly, insomuch that he sacrificed to her, as the Athenians did to Eleusinean Ceres, and composed verses in honour of Hermias, in gratitude to him for allowing this marriage.

Aristotle divided his philosophy into theory and practice. Practical philosophy is that which either teaches us the proper way of regulating the operations of mind, as logic; or that which gives us maxims to conduct ourselves in civil life, as morals and politics: theoretical philosophy is that which discovers facts purely speculative, as physics and metaphysics. There are, according to Aristotle, three principles of natural bodies; privation, matter, and form. To prove that privation ought to be considered in the rank of principle, he says, that the matter of which a thing is made, must have the privation of the form of that thing: for example, the matter of which a table is made, must have the privation of the form of a table; that is to say, before making a table, the matter of which it is made must be not a table. He did not consider privation as a principle in the composition of bodies, but as an external property in their production, so far as the production is a change by which the matter passes from the state it had not, to that which it acquires; as, for example, planks, which pass from not being tables to be tables. Aristotle gives us two definitions of matter, one of which is negative: the first matter, he says, is that which is neither substance, nor extension, nor quality, nor any other kind of

existence; so, according to him, the matter of wood is neither its extension, nor its figure, nor its colour, nor its solidity, nor its weight, nor its hardness, nor its dryness, nor its dampness, nor its smell, nor indeed any of the accidents of wood. The other definition is affirmative and is as little satisfactory as the former. He says, that matter is that substance of which a body is composed, and into which it finally resolves; but of what substance the works of nature are composed we are still to learn. This philosophy teaches, that besides this original matter, to complete a body, another principle, which he calls form, is necessary. Some think, that by this he means nothing but a certain disposition of parts; others maintain that he means a substantial being, really distinct from matter: for example, when, in grinding corn, a new substantial form is produced, by which the corn becomes flour; after having mixed the flour with water, and kneaded it together, that there is another substantial form superseded, which is dough; and in the same manner, that finally this dough, when baked, gives rise to another form, which we call bread. This doctrine assigns a place to these forms in all natural bodies: thus, in a horse, besides the bones, the flesh, the nerves, the brains, the blood, which by circulating through the veins and arteries nourishes all parts; and besides the animal spirits, which are the principles of motion, they allowed a substantial form, which was the horse's soul: they maintain that this pretended form was not drawn from the matter, but from the power of matter; meaning, that it was

quite distinct from matter, of which it is neither part nor even modification.

Aristotle holds that there are four elements, and that all terrestrial bodies are formed from these—earth, water, air, and fire. That earth and water are heavy, tending to the centre of the world; air and fire are light, and have an inclination to fly off from the centre. Besides these four elements, he has admitted a fifth, of which the celestial bodies are composed, and the movements of which are always circular. He thought that above the air, under the conclave of the moon, there was a sphere of fire to which all flame rises, as brooks and rivers flow into the sea. Aristotle maintained the infinite indivisibility of matter; that the universe is full, and that there is no void in nature; that the world is eternal; that the sun has always revolved as it does at present, and that it will always do the same; that one generation of men has always produced another, without ever having a beginning. "If there had been a first man," said he, "he must have been born without father or mother; which is repugnant to nature." He makes the same observation with respect to birds. He says it is impossible, that there could have been a first egg to give the beginning to birds, or that there should have been a first bird which gave the beginning to eggs, for a bird comes from an egg. He reasoned in the same manner of other species, or beings, which people the world. He maintained, that the heavens are incorruptible, and that although sublunary things are subject to dissolution, nevertheless they do not perish, but are liable to change places only; and

that of the remains of one thing another is formed, and therefore the mass of the world always remains whole. He says the earth is in the centre of the universe, and that the first Being moved the heavens round the earth, by means of intelligences which are perpetually occupied in his movements: that all which is at this time sea, was formerly land; and that what now is land, was once sea. The reason he gives for this opinion is, that rivers and torrents are continually carrying with them sands and earth, which make the shores advance by degrees, and that the sea retires insensibly; that consequently these changes from land to sea, and sea to land, will be formed after innumerable ages.

He adds, that in several places which are a great way from the sea, and even those which are very much elevated, the sea, in retiring, has left some of its shells, and in digging deep in the earth, we sometimes find anchors and remains of vessels. Ovid attributes this same sentiment to Pythagoras also. Aristotle asserts that these changes from sea into land, and land into sea, which are imperceptible, and which take place during a long succession of time, are in great part the cause of the history of former ages being lost. He adds, that there are other accidents likewise by which the arts are lost. These accidents are either plagues, wars, earthquakes, conflagrations, or such other desolations as exterminate and destroy the inhabitants of a country; unless some of them escape to deserts, where they pass a savage life, and where they give birth to other men, who in process of time cultivate the land, and discover or invent the arts; and thus

the same opinions are renewed, and have been renewed, times without number. It is thus, he maintains, that, notwithstanding these vicissitudes and revolutions, the universe continues incorruptible. Aristotle examines carefully the great question of what can render men happy in this world. He refutes the opinion of the voluptuous, who made happiness to consist in corporeal pleasures. He says, that these pleasures are not of any duration, and that they cause disgust, weaken the body, and debase the mind. He rejects the opinion of the ambitious, who place happiness in honours, and who, to arrive at it, employ all kinds of unjust means. He says, that honour is in him who honours: he adds, that the ambitious are anxious to be honoured for some virtue they wish people to think they possess; that, consequently, felicity consists in virtue, rather than in honours; inasmuch as the latter do not depend upon ourselves. He refutes, in the last place, the opinion of the avaricious, who put their felicity in riches. "Wealth," he said, "is not desirable on its own account; it makes him unhappy who has it, because he is afraid to use it; yet, in order to render it really serviceable, it is necessary to use it, and not to estimate too highly what is in itself contemptible:" instead of which, felicity ought to consist in something fixed, which we ought to reserve and secure." Aristotle's opinion is, that felicity consists in the most perfect exercise of the understanding. He considers the most noble exercise of the understanding to be speculations concerning natural things—the stars, the heavens, and principally the

first Being. He observed, nevertheless, that it is impossible to be entirely happy, without having a competency suited to a man's condition; because, without this, we have not leisure to pursue or to practise virtue: for example, we cannot give pleasure to friends; and to benefit those whom we love is one of the highest enjoyments. He says, happiness depends on three things: the benefits of the mind, as wisdom and prudence; the benefits of the body, as beauty, health, and strength; and the benefits of fortune, as riches and nobility. He shows that virtue is not sufficient to render men happy; and that wealth and health are absolutely necessary to happiness in this life; for that even a wise man would be unhappy if he were to suffer and be in want of money. He affirms, on the other hand, that vice is sufficient to render men miserable; and though a man have great wealth, and enjoy every advantage, he can never be happy as long as he abandons himself to vice: that the wise are not exempt from troubles, but that they are comparatively light to them: that vices and virtues are not incompatible; that the same man, for example, may be very just and prudent, though he may likewise be very intemperate. He admits three kinds of friendship—one of kindred, another of inclination, and the other of hospitality. He says justly that the refinements of literature contribute greatly to produce virtue, and ensure the greatest consolation to old age. He admits, like Plato, a Supreme Being to whom he attributes providence. He maintains that all our ideas came originally from sense; that a man born blind cannot have the

conception of colours, any more than a deaf one can of the notion of sound. He also maintained, in his politics, that the monarchical state is the most perfect, because, in the others, there are several who govern: just the same as an army, which is conducted by one able chief, succeeds much better than that which is commanded by a number. It is just the same, he observes, with the state: whilst deputies, or the principals of a republic, employ their time in assembling and deliberating, a monarch has already taken places and executed his designs. The rulers of a republic do not mind ruining it, provided they enrich themselves; jealousies are entertained, parties are formed, and at last the republic cannot escape ruin: instead of which, in the monarchy, the prince has other interests than those of his state; so that it is always flourishing. Aristotle was asked one day what liars gained: "They gain," he replied, "never to be believed; not even when they speak the truth." Some one reproached him for giving alms to a wicked man: "It is not because he is wicked, that I feel compassion for him," he replied, "but because he is a man." He often said to his friends and disciples, that science was, in comparison with the soul, what the light was in comparison with the eyes; and that the mellowness of the fruit made up for the bitterness of the root. When he was angry with the Athenians, he reproached them with neglecting their laws and taking care of their corn; telling them they were more anxious for good living than good conduct. Being asked what was the thing that was effaced the soonest? "It is grati-

tude," he replied. What is hope? was the next question proposed to him. "It is," he said, "the fancy of a man who dreams awake." One day Diogenes presented a fig to Aristotle, who being aware that if he refused it Diogenes would have some joke ready, took it, and said laughing, "Diogenes has at the same time lost his fig, and the use he wished to make of it." He said, that there were three things necessary to children: genius, exercise, and instruction. When he was asked what difference there was between the wise and ignorant? "There is as much," he answered, "as between the living and dead." He said that science was an ornament in prosperity, and a refuge in adversity: and that those who gave their children a good education, were much more their fathers than those who had begotten them; since one had only simply given them life, but the other had given them the way of passing it happily. Beauty he allowed to be a recommendation infinitely stronger than any kind of learning. Some one asked him what disciples should do to turn the instruction they received to the greatest profit? "They ought always," said he, "to endeavour to overtake those who are before them, and never wait for those who come after them." A certain man was boasting of being the citizen of an illustrious state: "Do not value yourself on that," said Aristotle; but rather consider if you are worthy to be a member of such a famous city." When he reflected on the life of man, he said sometimes, "There are some who amass wealth with as much avidity as if they were to live for ever; others

spend what they have as if they were to die ere the morrow." Being asked what a friend was, he answered, "It is the same soul in two bodies." "How," said one to him, "ought we to behave to our friends?"—"In the manner as we should wish them to behave with respect to us," answered Aristotle. He often exclaimed, "Ah! good people, there are no such things as friends in the world." He was asked one day, why handsome women were better liked than ugly? Aristotle replied, "You ask me the question of a blind man." When he was asked what advantage he had experienced from his philosophy, he replied, "That of being able to do voluntarily what others do through fear of the laws." It is said, that during his stay in Athens, he was very intimate with a learned Jew, who instructed him in the science and religion of the Egyptians, in which knowledge all the world at that time went even to Egypt itself to be instructed. Aristotle, after having taught in the Lyceum thirteen years with great reputation, was accused of impiety by Eurymedon, priest of Ceres. The remembrance of the treatment Socrates had experienced on a similar accusation terrified him so much, that he determined to quit Athens directly, and retire to Chalcis in Eubœa. Some say that he died of grief there, at not being able to understand the flux and reflux of the Euripus; others add, that he precipitated himself into this sea, and said in falling, "Let Euripus swallow me up, since I cannot understand it." And lastly, it is asserted, that he died of cholic, in the 63d year of his age, two years after the death of Alexander the Great.

The inhabitants of Stagira erected altars to him as a god. Aristotle made a will of which Antipatis was executor. He left a son named Nicomachus, and a daughter who was married to the grandson of Demaratas, king of Lacedæmon.

XENOCRATES,

Succeeded Speusippus in the government of Plato's school, in the 2d year of the 110th Olympiad: he governed it 25 years, and died the 3d year of the 116th Olympiad.

Xenocrates has been deemed one of the greatest philosophers of the ancient academy, and was distinguished for his probity, prudence, and chastity. He was a native of the city of Chalcedonia, and was the son of Agathanor. From the earliest years of his youth he was the disciple of Plato, to whom he attached himself so strongly, that he even followed him into Sicily to the court of Dionysius the tyrant.

Xenocrates was amiable and studious, but somewhat dull. When Plato compared him with Aristotle, he used to say, that one wanted a bridle and the other a spur. At other times he would jokingly say, "With what horse must I yoke this ass?" Xenocrates was also serious, and very severe; so that Plato sometimes said, laughing at him, "Xenocrates, pray go and sacrifice to the Graces." Xenocrates passed his life in the academy. When he entered the streets of Athens, which seldom hap-

pened, all the vicious young men of the town were waiting his approach to torment and insult him: he had to endure the most artfully-concerted trials, the most skilful snares, and the most seducing artifices. Such is the empire which may be gained over the passions, that he was invulnerable to the most pressing temptations. Phryne had laid a wager that she would subdue the austere Xenocrates. One day, when he had drunk more than usual, she entered his house elegantly attired; but notwithstanding the great length of time she remained with him, she could not succeed in her enterprise. Full of resentment to see her presumption frustrated, she endeavoured to hide the disgrace she felt by uttering sarcasms, which are but too often the weapons of the wicked and the weak.

Xenocrates was very disinterested. Alexander sent him one day a large sum of money. Xenocrates took but three Attic minæ, and sent back the rest: he said to those who had brought him the present, "Alexander has many people to support; he must have occasion for more money than I." Antipater wished to make him a similar present; Xenocrates thanked him, but would not take it.

Whilst he was in Sicily, he won a crown of gold, as a reward for having distinguished himself at a drinking-match: he would not profit by it; but as soon as he returned to Athens he deposited this crown at the foot of the statue of Mercury, and consecrated it to that god, to whom he often presented crowns of flowers. One day Xenocrates was sent to king Philip, with several other ambassadors. Philip feasted them and gave them mag-

nificent presents: he also granted them several audiences; and influenced their minds so greatly, that they were ready to do whatever he pleased. Xenocrates was the only one who refused to share in the gifts of Philip, and who was never present at any of his feasts, and would not even appear in the conferences he had with the others. When they returned to Athens, they published that it had been useless to send Xenocrates with them, as he had been of no service whatever. The people were discontented on hearing this; they were even thinking of making him pay a fine. Xenocrates discovered in what manner things were going on, and cautioned the Athenians to be more careful than ever of the affairs of the republic; for that Philip, by his presents, had so seduced the ambassadors, that they were all devoted to his interest; but that, as for himself, Philip had not been able to prevail upon him to accept his gifts.

The contempt which the people were beginning to feel for Xenocrates was now suddenly converted into esteem: he was every where talked of; Philip acknowledged openly that of all the ambassadors that were sent to him, Xenocrates was the only one who had distrusted his presents, and would not accept any. During the war of Lamia, Antipater made several of the Athenians prisoners. Xenocrates was deputed by the republic to negotiate their deliverance with Antipater. When Xenocrates arrived, Antipater wished to begin by making him dine with him before they settled any thing. Xenocrates replied that the feast must be postponed, for that he would not eat until he had terminated the

business on which he had been sent, and delivered his fellow-citizens.

Antipater was moved by the attachment which Xenocrates evinced for his country; and immediately sat down with him, and examined the case. Antipater admired greatly the abilities of Xenocrates. The affair was promptly decided, and the prisoners restored to liberty.

When Xenocrates was in Sicily, Dionysius said to Plato, "Some one will be taking off your head for you." Xenocrates, who was then present, answered, "That will never happen until mine is taken off." Another time, Antipater being at Athens, bowed to Xenocrates: Xenocrates, who was then delivering a discourse, would not interrupt himself, and only answered Antipater after having finished what he had to say.

When the philosopher Speusippus, nephew and successor to Plato in the academy, found himself old and infirm, and approaching his end, he sent for Xenocrates, and begged him to take his place. Xenocrates accepted it, and began to teach publicly. When any one came to his school, that knew neither music, geometry, nor astronomy, he used to say, "My friend, go from hence; for you are ignorant of the foundation, and of all the charms of philosophy."

Xenocrates despised glory and pomp; he loved retirement, and every day passed several hours in private. The Athenians had such a high idea of his probity, that one day having appeared before the magistrates to give evidence in some matter, as he approached the altar, to swear according to the

custom of the country, that what he said was true, the judges arose and would not suffer him to do so; telling him "that his swearing was useless; for that they believed him on his word."

Polemon, son to Philostratus of Athens, was a very debauched young man. One day he premeditatedly entered the school of Xenocrates in a state of intoxication, with a crown upon his head. Xenocrates who was then lecturing upon temperance, so far from interrupting himself, continued his discourse with more force and vehemence than before. Polemon was so affected by it, that from that moment he renounced all his debaucheries, and made a firm resolution to reform his past misconduct. He executed it so well, that in a short time he became very clever, and succeeded Xenocrates, his master. Xenocrates composed many works, both in prose and in verse: one of them he dedicated to Alexander, and another to Ephestion. As he cared for no one, he made himself several enemies in the republic: the Athenians determined to fine him, or to cause his death. Demetrius of Phaleris, who was held in great reputation at Athens, bought him, and restored him to liberty, and managed so well that the Athenians contented themselves with sending him into exile.

Xenocrates, being eighty-two years of age, fell one night against a basin which stood in his way, and immediately expired. He flourished under Lysimachus, in the 102d Olympiad, and had taught in the academy twenty-two years.

DIOGENES

Died the 1st year of the 114th Olympiad, at the age of 90: he was therefore born the 3d year of the 91st Olympiad.

Diogenes the Cynic, son of Isecius, a banker, was born at Sinope, a city of Paphlagonia, about the 91st Olympiad. He was accused, along with his father, of forgery. Isecius was arrested and confined in prison, where he died. Diogenes took the alarm and fled to Athens. As soon as he arrived, he went to Antisthenes, who, having resolved never to take another disciple, endeavoured to discourage him, and even repulsed him with his stick. Diogenes, not in the least irritated by this, stooped his head: "Strike! strike!" cried he; "fear nothing: you will never find a stick hard enough to send me away whilst you are speaking." Antisthenes, at length subdued by the obstinacy of Diogenes, agreed that he should be his disciple. Diogenes was obliged to live in poverty, as a man banished from his country, and who received no assistance from any place. He saw one day a mouse running about briskly without fearing to be surprised by night, or troubling itself to seek a lodging, and even without thinking of its food.

This consoled him under his misery, and he resolved to take example by the mouse, and live quietly without troubling himself for the future; and to be satisfied without those things which were not absolutely necessary wherewith to support life. He doubled his cloak so that by wrapping himself up in it, it served both for bed and covering. His whole furniture consisted of a stick, a wallet, and a bowl: the two latter he always carried with him; but only used his stick when he travelled, or when he was indisposed. He said, that real cripples were neither the blind nor the deaf, but only those who had no wallet. His feet were always bare: he did not wear sandals even when the ground was covered with snow. He also wished to accustom himself to eat raw meat, but in that he never succeeded. Having begged a person he knew to give him a small room in his house, to retire to sometimes, he had to wait so long for a positive answer, that he had recourse to a tub which he rolled before him, when he wished to remove his place of abode; and never afterwards used any other shelter. In the heat of summer, when the sun scorched the earth, he would roll himself in the burning sands; and in the middle of winter he would embrace statues covered with snow, to accustom himself to suffer without inconvenience the extremes of heat and cold. He despised the world: he treated Plato and his disciples as spendthrifts and epicures, and called the orators slaves of the people. He said that crowns were marks of glory, as fragile as bubbles that burst as they rise, and that spectacles were the marvel of fools: in

short, nothing escaped his satire. He ate, spoke, and lay down, in all places, and at all times, just as inclination prompted him. Sometimes, viewing the portico of Jupiter, he would exclaim, "Ah! the Athenians have indeed built me a fine place to take my meals in!" He often said, "When I look upon the teachers, physicians, and philosophers in the world, I am tempted to believe that man by his wisdom is raised far above the level of beasts; but, on the other hand, when I see the soothsayers, interpreters of dreams, and men whom riches and honour are capable of elating, I cannot help thinking they are the most foolish of all animals." One day as he was walking, he saw a child drinking out of the hollow of his hand: Diogenes was ashamed of himself; "What!" said he, "do children know better than I the things they can live without?" and instantly taking his bowl from the wallet, broke it, as an utensil that was useless to him. He praised exceedingly those who, having been on the point of marriage, had then changed their minds; as well as those who, after preparing every thing for a voyage, remained on shore: he did not estimate less highly such as had been chosen to govern the republic, and refused to engage in it; like those who, having been invited to the table of kings or lords, yet preferred returning to plain fare at home. He only studied morality, and entirely neglected all the other sciences. His wit was keen, and easily confuted the objections that were raised against his philosophy.

His opinion concerning marriage would have revolted the least civilised tribes of savages. He not

only rejected the religious and civil contracts, but even attacked the natural contract of unity of choice. He thought there was no harm in taking any thing that he wanted. He did not wish people to afflict themselves about any thing. "It is much better," said he, "to console than to hang oneself." One day, beginning to speak upon an important and highly useful subject, and seeing every body pass by without troubling themselves to listen to what he was saying, he began to sing. Numbers of citizens directly assembled in crowds around him. He then reprimanded them severely for running from all sides for trifles, when they did not choose to listen to things of the greatest importance. He was astonished that critics should torment themselves to discover the misfortunes of Ulysses, without paying any attention to their own. He blamed musicians for taking so much trouble to tune their instruments, instead of attending to their minds, which required so much more care. He satirized astronomers for amusing themselves with contemplating the sun, moon, and stars, without knowing the things at their feet. He was not less severe upon the orators, who thought only of speaking well, without caring how they acted. He strongly censured certain avaricious men, who, wishing to appear very disinterested, praised those who despised riches, yet thought of nothing themselves but amassing money. Nothing appeared to him more ridiculous than those men who sacrificed to the gods for the preservation of their health, and then, as soon as the ceremony was finished, feasted and gave themselves up to the greatest excesses.

To conclude, he said that he met with many who tried to surpass each other in foolishness, but that not one had emulation enough to be the first in the road to virtue.

Diogenes observing that Plato at a magnificent repast only ate olives, asked the reason why he who pretended to be so wise, did not eat more freely of the delicacies for the sake of which he went to Sicily. "I generally live when I am in Sicily," replied Plato, "on capers, olives, and similar things, as I do in this country."—"Of what use was it, then," said Diogenes, "to go to Sicily? are there neither capers nor olives in Athens?" As Plato was one day entertaining some friends of Dionysius the Tyrant, Diogenes went to his house, and putting his dirty feet on a handsome carpet, said, "Thus I trample on the pride of Plato."—"Yes, Diogenes," replied Plato, "but it is with greater pride." A certain sophist wishing to show Diogenes the depth of his wit, "You are not what I am," said he; "I am a man, consequently you are not a man."—"That reasoning would be true," answered Diogenes, "if you had begun by saying, you are not what I am; since then you must have concluded, that you are not a man." Being asked in what part of Greece he had seen wise men, he replied, "I have seen many children in Lacedemonia; but as for men, I can find them no where." As he was once walking in the middle of the day with a lighted lantern in his hand, he was asked what he was looking for: "I am seeking for an honest man," answered he. Another time he began to cry in the middle of the street, "O men,

men! ho, ho!" Numbers of men immediately surrounded him: Diogenes drove them away with his stick; "It is men," said he, "that I am calling for."

Demosthenes dining one day at a tavern, saw Diogenes pass, and hid himself directly. "Do not hide yourself," said he, "for the more you hide yourself, the farther you go into what you ought to avoid." He saw another time some strangers who were come to see Demosthenes: Diogenes went straight to them, and laughingly said, "Here, here, look at him well! behold the great orator of Athens!" Diogenes was one day in a magnificent palace, where gold and silver abounded. After examining its beauties, he began to cough and spat upon the face of a Phrygian who was showing him the palace. "My friend," said he, "I did not see a dirtier place to spit on." One day he went, half shaved, into a room where some young people were rejoicing, but they obliged him to depart after ill-treating him. Diogenes, to punish them, wrote on a piece of paper the names of those by whom he had been struck, and walked through the streets with it tied to his shoulder, to make them known and disgrace them to the world. One day a notorious rogue reproached him for his poverty: "I have never seen any body punished for being poor," said he, "but I have seen many a rogue hung." He often said, that the most useful things were commonly least esteemed; that a statue cost five thousand crowns, whilst a bushel of flour was not worth twenty pence. One day, when he was going into a bath, he found the water very dirty: "After bathing here," said he, "where

do we go to wash?" Diogenes was once taken by some Macedonians near Cheronea, who carried him directly to Philip: the king asked him who he was; "I am the spy of your insatiable avidity," replied he. Philip was so pleased with the answer, that he gave him his liberty, and sent him back. Diogenes thought that wise men could never want any thing, and that every thing was in their power. "To the gods," said he, "all things belong: the wise are friends of the gods; between friends every thing is common—consequently every thing belongs to the wise." It was Diogenes who, whenever he wanted any thing, said he would ask his friends for it. When Alexander was passing through Corinth he had the curiosity to go and see Diogenes, who was there at that time. He found him sitting in the sun, in the Craneum, mending his tub with glue. "I am the great king Alexander," said he to him. "I am the dog Diogenes," replied the philosopher. "Do you not fear me?" continued Alexander. "Is there any one who fears what is good?" asked Diogenes. Alexander admired the wit and unrestrained manners of Diogenes, and after conversing some time with him, said, "I see, Diogenes, you are in want of many things; I shall be happy to assist you—ask me for whatever you want."—"Stand a little on one side then," replied Diogenes; "you prevent me from feeling the sun." Alexander was very much surprised at seeing a man above every thing human. "Which is the richest?" continued Diogenes; "he who is contented with his cloak and wallet, or he whom a whole kingdom does not satisfy, and who daily

exposes himself to a thousand dangers, to augment his dominions?" The courtiers were indignant that Alexander paid so much honour to the dog Diogenes, who did not even move a step. Alexander, perceiving it, turned and said to them, "If I were not Alexander, I would be Diogenes."

As Diogenes was passing through Egina, he was taken by some pirates, who carried him to Crete and exposed him to sale. This did not at all affect him; he did not even seem to consider it as a misfortune. Seeing a certain person, named Xeniade, very fat and well-dressed, "You must sell me to him," said he, "for I see he wants a master." As Xeniade approached to bargain for him, he called out, "Come, child, come and cheapen a man." Being asked what he could do, he replied, that he possessed the talent of commanding men. "Herald," said he, "proclaim in the market that if any one wants a master he may come and buy me." Those who had the selling of him, having forbidden him to sit down, "What does it signify?" said Diogenes; "fish are bought in any posture; and I am astonished that when not even the lid of a kettle is bought without first striking it to see if the metal be good, yet in buying a man it is thought enough to look at him." When the price was fixed, he said to Xeniade, "As I am now your slave, you have only to prepare yourself to do as I wish: I shall be your physician and steward; therefore it does not signify whether I am a slave or free, you must obey me." Xeniade gave him his children to instruct: Diogenes took great care of them; he made them learn by heart the finest works of the poets,

with an abridgment of philosophy which he composed expressly for them. He likewise made them exercise themselves in wrestling, hunting, riding, drawing the bow, and slinging. He accustomed them to live simply, and to drink only water; and wished them to forego all superfluities whatsoever. He took them with him in the streets negligently dressed, and often without sandals or tunic. The children on their side loved Diogenes very much, and took particular care to recommend him to their parents. Whilst Diogenes was thus in slavery, some of his friends interested themselves to procure his release. "You are fools," said he, "you are laughing at me: do you not know that the lion is never the slave of those who nourish it? they, on the contrary, are the slaves." One day, Diogenes hearing a herald proclaim that Dioxipe had conquered men in the Olympic games, "My friend," said he, "rather say, slaves and unfortunate wretches; it is I who have conquered men." When he was told that he was old and ought to rest, "What!" said he, "if I run, ought I to slacken my pace near the end of the course? would it not be better to make the greatest efforts at such a time." He saw a young man one day who was walking in the streets, and who, having dropped some bread, was ashamed of picking it up. Diogenes took up a broken bottle and walked with it through the city to let him see that no one ought to be ashamed of being careful. "I am like good musicians," said he; "I leave the original air, for the sake of the variations."

A man came one day to be his disciple. Diogenes

gave him a ham to carry; the man being ashamed to be seen with it in the streets, threw it down and went away. Diogenes met him some days afterwards; "What," said he, "has a ham broken our friendship?" He saw one day a woman prostrated before the altar, in such a manner as to be exposed behind: Diogenes ran to her; "Are you not afraid, my good woman," said he, "that the gods, who see behind as well as before, should see you in an indecent posture?" When Diogenes reflected upon his life, he said in jest, that all the curses that are invoked in tragedies had fallen upon him; that he was without house, city, or country; living merely from hand to mouth; but that he opposed firmness to fortune, nature to customs, and reason to the troubles of the soul. A man came one day to consult him as to the time at which it was most proper to eat: "If you are rich," said he, "eat when you like; if poor, when you can."

The Athenians begged him to get himself initiated into their mysteries, assuring him, that those who were, had the highest places allotted to them in the other world. "Yes, truly," replied Diogenes; "it would be very fine for Agesilaus and Epaminondas to stick in the mud, whilst your poor forlorn initiated wretches should be wafted to the Fortunate Islands."

It was his custom to perfume his feet; and when asked the reason, he said, that the smell of the perfume, when put on his head, was lost in the air; instead of which, when he perfumed his feet, it mounted to his nose.

An infamous eunuch having caused it to be written on the door of his own house, "Nothing bad enters here," Diogenes exclaimed, "Then which way does the master of the house enter?" Some philosophers wishing to prove to him that there was no such thing as motion, Diogenes got up, and began to walk about. "What are you doing?" asked one of the philosophers, "Refuting your arguments," replied he. When some one spoke to him of astrology, he asked him if it was long since he returned from the sky?

Plato having defined man to be a two-legged animal without feathers, Diogenes plucked a cock, and hiding it under his cloak, took it with him to the Academy; then drawing the bird from under his cloak, and throwing it in the midst of the assembly, he exclaimed, "Behold the man of Plato!" Plato was obliged to add to his definition, that this animal had long nails.

As Diogenes was passing through Megara, he observed that many of the children were quite naked, but that all the sheep were well covered with wool. "It is much better," said he, "to be a sheep here, than a child." One day, when he was eating, he saw some little mice picking up the crumbs under the table. "Ah!" cried he, "Diogenes nourishes parasites as well as other people do." Coming one day out of the bath, he was asked if there were many men there. He answered, "No."—"But," said they, "is there not a great number of people?"—"Yes," replied he, "a great number of beings of some sort." He was entreated to go to a festival; but he would not, because he had been

at one the day before, and had not been thanked for his company.

A man carrying a piece of timber inadvertently ran against him, and then called out, "Take care!" "What!" said Diogenes, "are you going to strike me again?" Some time afterwards, meeting with a similar adventure, he gave a blow of his stick to the person who ran against him, and said, "Take care yourself." He was one day so soaked with rain, that the water dropped from every part of his cloak. Those who saw him expressed great compassion for his uncomfortable situation; but Plato, who passed by chance, said to them, "If you wish him to be truly unhappy, you need only go away, and not look at him."

A man having one day given him a box on his ear, "I did not know," said he, "that I ought to walk in the streets with my head armed." Another time, being asked what he would take for a box on his ear, "A helmet," replied he. Midas, one day, gave him several blows with his fist, saying to him, "Go and lament; you shall have three hundred pounds to make you amends." The next day, Diogenes took an iron gauntlet, and gave Midas a violent blow on the head with it, saying, "Now go yourself and complain; you shall have the same amends you promised me." Lysias the apothecary asked him if he believed in gods: "How can I not believe in them?" answered he, "since I know that they have no other enemies than such as yourself."

Seeing a man washing, in hopes of purifying himself, "Unfortunate man!" said he, "do you not know that, were you to wash till to-morrow,

that would neither prevent you from making faults in grammar, nor cleanse you from your crimes?" Seeing a child in an indecent posture, he ran to his preceptor, and striking him with his stick, asked him why he did not instruct his pupil better. A man showed him one day a horoscope he had been making: "It is something very fine," said Diogenes, "but will it prevent us from dying of hunger?" He blamed those who complained of fortune: "Men," said he, "are always asking for what appears good, but never for that which is really so." Diogenes was very well aware that many approved his life; but, as few tried to imitate him, he said, he was a dog much esteemed; but none of those who praised him had courage enough to follow the chase with him. He reproached those who were terrified at their dreams, with not paying any attention to their thoughts whilst awake, and examining with superstition all that passed in their imaginations whilst asleep. One day, as he was walking, he saw a woman in a litter, and said, "So wicked an animal ought not to have such a cage." The Athenians loved and respected Diogenes; they caused a young man to be publicly whipped for breaking his tub, and gave him another. Hearing every body extol the happiness of Calisthenes, who was every day at the table of Alexander, "As for me," said Diogenes, "I think Calisthenes very unfortunate, if it be for nothing but having to dine and sup every day with Alexander." Crates did every thing he could to attract him to his court; but Diogenes told him he had much rather eat

only dry bread at Athens, than live sumptuously in his palace.

Perdiccas carried his desire for his society so far, that he even threatened to kill him, if he would not come and see him. "You will not achieve any great action in doing that," replied Diogenes; "the least little venomous animal could do the same thing; and, I can assure you, Diogenes wants neither Perdiccas nor his grandeur to enable him to live happily."—"Alas!" cried he once, "the gods are very liberal to grant life to man, but all the pleasures attached to it remain unknown to those who only think of good eating, and perfuming themselves." Observing a man having his shoes put on by a slave, "You will not be content," said he, "till he wipes your nose: of what use are your hands?" Another time, seeing judges taking away to punishment a man who had stolen a small sum from the public treasury, "Those are great thieves leading a little one," said he. He compared an ignorant rich man to a sheep covered with a golden fleece. One day he began to scratch himself in the middle of the market: "Would to the gods!" cried he, "that by scratching myself I could satisfy my hunger when I choose." Going into a bath, he saw a young man making very skilful but not very modest movements. "The better you do," said he, "the more blameable you are." Another time, walking through a street, he saw an advertisement on the house of a prodigal, which showed it was to be sold. "I knew," said he, "that excessive drunkenness would oblige your master to vomit." One day, a man reproached

him with his exile: "Ah! poor unfortunate man," said Diogenes to him; "I am glad of it—it is that which has made me a philosopher." Another said, a short time afterwards, "The Synopeans have condemned you to perpetual banishment;" "and I," replied he, "condemn them to remain in their own horrid country, on the shores of the Pontus Euxinus." He often prayed to statues. When asked the reason, he replied, that it was to accustom himself to be refused. When his poverty obliged him to beg, he said to the first he met, "If thou hast ever given any thing, do me the same favour; and if thou hast never bestowed any thing before, begin with me." When asked how Dionysius treated his friends, "As we do bottles," said he, "which we take care of when full, and throw away when empty." Observing a spendthrift in an inn who only ate olives, he said to him "If you had always dined thus, you would not now sup so badly. He used to say, that unruly desires were the sources of all the misfortunes that attend the human species; that virtuous men were like the gods. That the belly was the gulf of life. That a polite discourse was a thread of honey; and that love was only the occupation of idlers. He was one day asked which was the most unfortunate state; "That of being alone, old, and poor," answered he. Liberty he valued as the best thing in the world. When asked what beast bit hardest; "Amongst wild beasts," said he, "a slanderer, and amongst tame a flatterer." He saw one day some women hanging from olive branches; "Ah! would to the gods!" cried he, "that all trees bore the

same fruits!" A man asking him what was the proper age to marry; "When young," replied Diogenes, "it is too soon, and when old too late." When asked why gold was such a pale colour, "It is because it is so closely allied to envy," said he. Being pressed to send after his slave, Manes, who had fled, he said, "It would be very ridiculous, that if Manes can do without Diogenes, Diogenes could not do without Manes."

A certain tyrant having asked him what marble was the most proper to make a statue with, he replied, "That with which those of Harmodius and Aristogiton, the great enemies of tyrants, are made." One day Plato explained his ideas, and spoke of the form of a table and a glass. "I see very plainly a table and a glass," said Diogenes; "but I do not know the form of either."—"That is very likely," said Plato; "for to see them you need only have eyes, but to know the form of them you must have sense." Diogenes being asked what he thought of Socrates, said he was a fool. Seeing a young man blush; "Courage my child," said he, "that is the colour of virtue." Two lawyers chose him for their arbiter. He condemned them both; one because he had stolen what he had been accused of, the other because he complained of wrong, when he had lost nothing that he would not have stolen from another. He was one day asked why more money was given to cripples than to philosophers. "It is," replied he, "because those who give to them expect to become cripples sooner than philosophers." Somebody asked him if he had no servant. "No," replied Diogenes.

"Then who will bury you?" asked the other. "He who wants my house," replied Diogenes. A certain man reproached him for having formerly coined base money: "It is true," replied Diogenes, "that I was once what you now are; but you will never be what I am."

He went one day into the school of a certain master who had only very few scholars, but was surrounded with statues of the Muses and the Graces, and other divinities. "You have a large party of disciples here," said Diogenes, "if we reckon their godships in the number." Being asked what country he belonged to, he replied, that he was a citizen of the world; meaning that philosophers ought not to be attached to any country in particular. Happening to meet a spendthrift one day, he asked him for a *mina*: "How!" said the spendthrift, "do you only ask an *obolus* of others, and a mina of me?"—"I do," replied Diogenes, "for this reason; others may give me something more another time, but I doubt much whether you will ever again have the ability to do so."

Being asked if death were to be deemed an evil, "How can it be so," he replied, "when we are not even sensible of it when it happens?"

Diogenes saw once an awkward person who was going to shoot at a target: he ran instantly and put his head before the mark. He was asked why he did so: "It is for fear he should hit me," he replied. When Diogenes was told that most persons ridiculed him, "What does it signify," answered he, "if I know myself to be laughed at; and perhaps asses mock them, when they grin and show

their teeth, as if they were laughing."—"But," said they, "people do not care for asses."—"And I," answered he, "care as little for those people." He was asked why he was called dog. "It is," said he, "because I fawn upon those that give to me, that I bark at those that give me nothing, and that I bite the wicked." Another time he was asked what kind of dog he was. "When I am hungry," said he, "I am of the greyhound kind, I caress every body; but when I am full, I savour of the mastiff, and bite all I meet." He saw one day Anaximenes the rhetorician, who was very corpulent: "Give me a little of your corpulency," said he; "you will do me a great pleasure, and at the same time will free yourself of a heavy incumbrance." When he was reproached for eating in the streets and the markets—"It is," said he, "that hunger seizes me in those places as well as every where else." As he returned from Lacedæmonia to Athens he was asked whence he came? "I come from men," answered he, "but I return to women." He often compared handsome courtezans to excellent wine mixed with poison. He used to call them the queens of kings, because they obtained from them all they wished. A certain man was admiring the great quantity of presents that was in a temple of Samothracia. "There would be many more," said Diogenes, "if all those that have perished had made offerings, instead of all those that have saved themselves." One day, as he was eating in the middle of a street, several people assembled themselves around him, calling him dog.

"It is you that are dogs," said he; "for you surround a man merely because he is eating." A miserable wrestler, who was starving in his profession, bethought himself at last of turning physician. Diogenes met him, and said, "You have now a fine opportunity of revenging yourself on those that have beaten you formerly." As he was walking one day, he perceived the son of a courtezan throwing stones in the middle of a crowd: "My child," said he, "take care that you do not hit your father." A man asked him once for a cloak which he had, that belonged to him. "If you have given it me," said Diogenes, "it is mine by right; and if you have only lent it me, I am now using it. Wait till I have done with it." When he was reproached for drinking in public-houses, he used to answer, "If I want shaving, am I not to go to a barber's shop?" He heard one day that a man was praised for having given him alms: "It is I that ought to be praised," said Diogenes, "for having merited them." When he was asked what profit he had derived from his philosophy, he replied, "If it has only enabled me to suffer all the evil that may happen to me, I should have reason to be satisfied." When he heard that the Athenians had declared Alexander to be Bacchus, he said to him laughing, "Why do you not make me Serapis?" He was reproved for lodging in dirty places: "The sun," said he, "shows itself in places that are a great deal more dirty, yet they do not spoil his beams."

A certain man said to him, "How can you, who know nothing, be so bold as to rank yourself with the philosophers?"—"Even though I had no other

merit," he answered, "than that of imitating the philosopher, that would suffice to prove me one."

One day a young man was introduced to him, in order to become his disciple. His friends said all the good of him imaginable: that he was wise, strictly moral, and abundantly well informed. Diogenes listened very patiently to all that was said. "As he is so accomplished," answered he, "he does not want me; why, then, do you bring him to me?"

Entering the theatre once, as every body was leaving it, he was asked his reason for so doing: he said it was what he had resolved to do all his life. Dionysius the Tyrant, after having been dethroned, returned to Corinth, where poverty obliged him to teach youth, to prevent himself from starving. Diogenes, hearing the children screaming, went one day into his school: Dionysius thought that Diogenes was come to console him in his misery: "Diogenes," said he, "I thank you. Alas! you see in me an example of the inconstancy of fortune."—"Wretch!" answered Diogenes, "I am surprised to see you still alive, you who have done so much harm in your kingdom; and I plainly see that you are not a better school-master than you were a king." Observing some women who were propitiating the gods, in order that they might have sons; "You think more about having sons," said he to them, "than that they may prove honest men." Hearing a young man of highly prepossessing appearance make use of indecent expressions: "Are you not ashamed," said he, "to draw a sword of lead from an ivory sheath?" He used to

say that those people who exalted virtue, yet never practised it, were like musical instruments, which produced sweet sounds without having any sentiment. A man said to him one day, "I am not fit for philosophy."—"Why do you live, then, miserable wretch!" said he; "since you despair of ever being able to live as you ought?" Another time he perceived a young man doing something very improper. "Are you not ashamed," said he, "thus to abase the manhood which nature gives you?" He used to say, that almost every one lived in servitude; that slaves obeyed their masters, and the masters their passions; that every thing consisted in custom; that a person accustomed to live delightfully in luxury and in pleasures could never withdraw himself from it; and that, on the contrary, to despise a luxurious life was a real pleasure to those who were accustomed to live in a different way. To such a height did he carry his Cynicism, that he considered modesty as a weakness; and he was not ashamed to do the most indecent things in public. "If supping be a good thing," he used to say, "why not sup as well in the middle of a market as in a room?" He was asked where he would like to be buried when he died. "In the open plain," said he."—"How!" answered some one; "do you not fear to serve as food for birds of prey and ferocious animals?"—"A stick must be placed near me," said Diogenes, "so that I may drive them away when they approach."—"But," said they, "you will not be sensible of it."—"Well, then, what will it signify if they devour me," answered Diogenes, "as I shall not feel it?" Some

say that at ninety years of age he ate a neat's foot raw, which caused so great an indigestion, that he died of it. Others say, that finding himself growing old, he held his breath, and in that manner caused his own death by voluntary suffocation. His friends came the next day, and found him enveloped in his cloak: they uncovered him, thinking he was not asleep, for he never slept very soundly; but they found that he was dead. They disputed amongst themselves who was to bury him, and were very near coming to blows about it; but the magistrates and elders of Corinth arrived in time, and appeased them. Diogenes was interred near the gate which led towards the isthmus. Near his tomb they erected a monument, on which they placed a dog of Parian marble.

The death of this philosopher happened the same day that Alexander died at Babylon, in the 114th Olympiad. Diogenes was honoured with several statues, erected to him by private persons after his death, with appropriate inscriptions.

CRATES,

Contemporary with Polemo, the successor of Xenocrates in the school of Plato, flourished about the 113th Olympiad.

One of the most famous disciples of the celebrated Diogenes was Crates, the son of Ascondus, a Theban. His family was very wealthy, and highly respectable. Being present one day at the performance of a tragedy in which Telephus, one of the principal characters, abandons all his possessions in order to embrace the Cynic philosophy, he was so struck by the example, that he instantly resolved to imitate it; and accordingly sold all his patrimony, for which he received above two hundred talents. This sum he placed in the hands of a banker, for the future benefit of his children, should they happen only to have capacities of the ordinary level; but should they, on the contrary, possess sufficient elevation of mind to rank themselves with philosophers, he intended the money to be distributed among the citizens of Thebes, as an article which philosophers did not require. His friends went to him to entreat him not to persevere in his deter-

mination, but he drove them out of his house, and even ran after them some way with a stick.

In the summer Crates wore a thick cloak; in the depth of winter, on the contrary, he was always lightly clad; in order that he might accustom himself to the changes and varieties of the season, without being inconvenienced by them. He boldly entered the residence of all sorts of persons, if he wished to reprimand them for any thing which had displeased him. He used to run after people of dissolute conduct, and pour out a torrent of abuse on them, in hopes of drawing it on himself in return; intending by so doing to render calumny and injustice habitually easy for him to bear. Like the rest of the Cynics, he lived austerely, and drank nothing but water.

The orator Metrocles had ceased to speak in public, on account of being tormented with flatulency, which he could not help betraying in certain audible sounds, which often covered him with confusion in the middle of his harangues. This circumstance, simple enough in itself, chagrined him so greatly, that he confined himself entirely at home, resolving to pass the remainder of his life in all the forlornness of solitude. Crates heard his situation mentioned, and immediately devouring a great quantity of lupins, in order to fill himself with wind, he went directly afterwards to the house of Metrocles. He entered into conversation with him; and made a number of excellent observations, in order to prove to him that where there was no guilt there ought to be no shame: that the inconveniences of which he complained, were common to all the world

besides; "And I should not be at all surprised," added he, "if I were to show you that I am no way exempt from them myself." While he spoke the lupins began to produce the effect he wished: he seemed not in the least disconcerted at it; and Metrocles, taking courage from such a good example, and feeling that he annexed too much importance to the cause that had driven him out of society, burst through all the restraints of ceremony, burned the writings of Theophrastus, under whom he had studied, and attached himself ever afterwards to Crates, who soon made him an excellent Cynic. In the course of time, Metrocles himself became a celebrated teacher of the Cynic philosophy, and had many disciples of eminence: but as he advanced in years, disgusted with the infirmities of age, he became weary of his existence, and put a violent end to it by strangling himself.

Crates was ugly by nature; and, to render his appearance still more remarkable and hideous, he covered his cloak with sheep-skins, so that it was difficult to say at first sight to what species of animal he belonged. He was likewise very agile in all kinds of exercises; and when he went into public, to join in wrestling and other sports of that kind, the singularity of his figure and habits always excited laughter. This, however, never gave him the smallest vexation: he used only to lift up his hands and exclaim, "Patience, Crates! those who laugh at you now, will soon find it their turn to weep; and you will have the pleasure of seeing them envy your enjoyments, and lament their own imbecility." He went one day to ask a favour of a master, for one of his

scholars; but instead of enforcing his request in the usual manner, by embracing the master's knees, he embraced his thighs. This appeared very extraordinary to the master, who evinced great displeasure at it. "Why should you be offended," asked Crates; "do not your thighs belong to you as much as your knees?" He used to say, that it was impossible to find any human being without fault, but that a few rotten grains did not spoil a fine pomegranate.

Crates wished his disciples to be entirely disencumbered from worldly possessions. "My learning is my own wealth," he used to say; "every thing else I have freely resigned to those who delight in luxury and show." He exhorted his followers to avoid sensual pleasures above all things; because a philosopher ought to think liberty more desirable than any other enjoyment, and voluptuousness was the most tyrannical of all masters. "Hunger," said he, "gets the better of love; or if that be not sufficiently powerful, time will do the rest: and at any rate one may always find a cord, and settle the matter by hanging oneself." Whenever he began to declaim against the corrupt manners of his own time, he always launched into the bitterest censures of the folly of mankind, who willingly incurred any expense for things of which they ought to be ashamed, provided they were connected with the gratification of the passions, and yet grudged the smallest cost for any thing laudable and profitable.

It was Crates who formed the scale of rewards which has since been so often repeated: To a cook, ten minæ; to a physician, a drachma; to a flat-

terer and a castle-builder, five talents; to a courtezan, a talent; and to a philosopher, an obolus. Being asked what he had learned by his philosophy, he replied, "To be contented with vegetables, and to live without care or uneasiness." One day Demetrius Phalereus sent him some wine and bread. Crates, indignant at the thought that a philosopher should require wine, sent it back, saying with an air of displeasure, "Would to heaven we could be supplied with bread also, by fountains, as we are with water!"

The freedom of manners which Crates assumed towards every one so charmed Hipparchia, the sister of Metrocles, that she refused the most advantageous matches on his account; and even went so far as to threaten her parents that she would kill herself, if they did not suffer her to marry him. In vain they endeavoured by every argument in their power to make her change her resolution; and they were forced to have recourse to Crates himself, entreating him to use his influence over her, to divert her from her design. He was not more successful, however, than they had been; at last he rose from his seat, and stripped himself in her presence, in order that she might see his hump back and crooked body; then throwing his staff and wallet upon the ground, beside the cloak, "Now," said he, "that you may not be deceived in your choice of a husband, take notice, that you see me as I am, and all my possessions. Consider well what you mean to do; for, if you marry me, I have nothing better to offer you." Hipparchia did not hesitate a moment, but instantly determined to secure Crates, at the ex-

pense of all she possessed at that time, and all she might hope for at a future period. She never forsook her husband, but went every where with him; even into the most crowded meetings. One day, being at an entertainment at the house of Lysimachus, she sported this sophism with Theodorus the Impious, who was also one of the guests. "If Theodorus do an act for which he is not blamed, neither ought Hipparchia, doing the same act, to be blamed. Theodorus in striking himself commits an action which no one has any right to blame him for; therefore, Hipparchia, in striking Theodorus," (enforcing her argument with a slap in the face), "does not commit an action that any one has a right to blame her for." Theodorus did not make a direct reply to this logic, but pulling her cloak aside, he cried out, "Look! here is a woman, who has left her needle and thread!" "True," replied Hipparchia, "but you surely will not condemn me for preferring philosophy to such feminine occupations."

From this well-assorted marriage of Crates and Hipparchia, sprung a son named Posides, who was educated with great care, both by his father and mother, in the principles of the Cynic philosophy. Alexander one day asked Crates if he would like to see his native city rebuilt: "There would be no use in it," he replied; "for most likely some other Alexander would come and destroy it again." He used to say, that he had no other country than poverty and contempt of grandeur; and that he was a citizen of Phogenes, and consequently exempt from every species of envy.

He compared the wealth of the great to trees which spring up on mountains and inaccessible rocks, and only serve to nourish kites and ravens, in the same manner that the great lavish their riches only on flatterers and women of loose habits; in fact, he said, a rich man was only a calf surrounded by wolves. Being asked what length of time it might be necessary to study philosophy, he replied, "Until you have learned that generals of armies are much the same sort of persons with drivers of asses."

Crates, like the rest of the Cynics devoted himself entirely to the study of ethics, paying no attention to any of the other sciences. Towards the close of his life he was bent almost double with the burthen of his years. Perceiving his end approaching, he said, as he surveyed himself, "Ah! poor Hump-Back, thy load of years is now bringing thee to the grave! thou wilt soon see the palace of Pluto!" Thus weakness and old age at length terminated his existence. The time when his reputation was at its zenith, was about the 113th Olympiad; it was during this period that he flourished at Thebes, and surpassed all the Cynics of that time. He was the master of Zeno, the founder of the celebrated sect of Stoics.

PYRRHO,

Lived about the time of Epicurus, towards the end of the 120th Olympiad.

Pyrrho established the sect called Pyrrhonists or Sceptics; he was the son of Plistarchus, of the city of Elea, in the Peloponnesus :—he first studied the art of painting, then he was a disciple of Dryso, and afterwards of the philosopher Anaarchus, to whom he attached himself so much, that he followed him even to India. Pyrrho, during this long journey, conversed particularly with the Magi, the Gymnosophists, and all the Eastern philosophers. After instructing himself as to the source of all their opinions, he found nothing which could satisfy him: it appeared to him that all things were incomprehensible; that truth was concealed in the depth of an abyss; and that there was nothing more reasonable than to doubt every thing, and never to decide. He maintained that all men regulated their lives from certain received opinions; that each one acted but from habit; that they examined passing events agreeably to the laws and customs established in each country, but that they knew not whether these laws were in themselves good or bad.

In the beginning of his career Pyrrho was unknown; he exercised his art as a painter, and they preserved for a long time at Elea several of his works in which he had best succeeded. His life was very solitary, and he never returned into society. He often took long journeys, and never told any body where he intended going. He suffered much, and complained of nothing. He trusted so little to the guidance of his senses, that he never left the path he was pursuing, either for rocks, or precipices, or any other peril. It appeared that he preferred the chance of danger rather than the trouble of avoiding a chariot: some of his friends, therefore, always followed him, and took care to warn him of his situation on such occasions. He possessed an equal temper, and habited himself at all times in the same fashion. When he conversed, and the person to whom he spoke for any reason withdrew and left him alone, he yet continued his discourse till he had finished it, just as if he was still listened to: he treated every body with the same indifference. The reputation of Pyrrho extended itself in a short time throughout Greece; and a number of people embraced his doctrine: those of Elea, after having convinced themselves of his merit, had so much veneration for him that they created him sovereign pontiff of their religion. Every body regarded him as a man truly just, free from all kinds of discontent, vanity, and superstition. Indeed, the philosopher Simon assures us that he was regarded as a minor deity upon earth: he passed his life tranquilly with his sister Philista, who professed herself a sage. He

went to market to sell his own poultry and pigs, and he cleaned his house himself. A dog one day attempted to bite him; Pyrrho repulsed him: some one reminded him that this did not accord with his principles. "Ah!" answered he, "it is indeed difficult to divest oneself of prejudices, and it requires the greatest perseverance to become superior to the generality of men; to this end every exertion should be made, and to effect it the force of all our reasoning must be employed." Another time, as he was sailing in a small bark, the wind suddenly threatened a storm: the vessel was in danger of perishing. All those who had accompanied Pyrrho were in a state of the greatest apprehension. Pyrrho remained perfectly tranquil amidst the tempest. He drew the attention of his companions to a little pig which continued eating near them, as contentedly as if the vessel had been in port; and remarked to them that wise men should endeavour to imitate the example of this little animal, in order to be calm under all circumstances.

Pyrrho was troubled with an ulcer; the person who dressed it was one day obliged to perform on it a most painful operation, by cutting it, and applying caustic to the part affected. Pyrrho never allowed that he suffered the least pain, nor did his countenance betray any.

This philosopher believed that the highest degree of perfection which could be attained in this world was to abstain from deciding on any subject: his disciples all agreed in this respect; they never advanced a positive opinion: one party among them,

however, sought truth, hoping to discover it; and others despaired of ever succeeding in the search. Some believed that they might affirm one thing, which was, that they certainly knew nothing; whilst others would scarcely venture even to make that assertion.

Some of these opinions were entertained before Pyrrho existed; but as no one had till that time professed absolutely to doubt all things, to him these sceptical principles have been entirely ascribed.

The reason which induced this philosopher in all cases to suspend his judgment was, the convictions that we know nothing except by the relation which one thing bears to another; and that we are ignorant ourselves of what they really are. The leaves of the willow, for example, are sweet to goats, and bitter to men; hemlock is nutritious to quails, and occasions death to men. Dimophon, the purveyor of Alexander, felt, in the shade, the same heat that others experience in the sun; the rays of which seemed only to chill him. Andron of Argus traversed the sands of Lybia without thirst. That which is just in one country is in another the reverse; as that which is virtue amongst certain nations, is in others vice. In Persia, fathers marry their daughters; and with the Greeks, this is a shameful crime. The Masagetæ do not require constancy in the married state; with other nations such an opinion is repulsive. Theft is a merit amongst the Cilicians, and the Greeks make it punishable. Aristippus has a certain idea of pleasure, Antisthenes another; Epicurus a distinct one from either. Some

believe in the providence of God, others deny it. The Egyptians bury their dead, the Indians burn them, and the Paconians throw them into rivers. That which appears to have one certain colour from the light of the sun, derives another from the reflection of the moon, and still another from the candle. The neck of a pigeon, according to the different sides on which we examine it, seems to have a variety of colours. Wine taken moderately supplies temporary strength; when drunk in large quantities, it impairs the senses and deprives the mind of its powers. That which is to the right of one person, is to the left of another. Greece, which, with regard to Italy, is to the east, is west with regard to Persia. That which in some places is considered a miracle, is in others a common occurrence. The same man is to some persons a father, and to others a brother. In short, the contradiction which they met with in every thing, rendered Pyrrho and his disciples incompetent to define any thing, because they believed that there was nothing in the world which was absolutely known to us by itself. They required in every thing a comparison which proved a relation to some other thing previously existing. As they acknowledged no certain truth, they of necessity banished all sorts of demonstrations; for, said they, all demonstration ought to be derived from something clear and evident, and which requires no proof: there is nothing in the world which can be of this nature; since, should things appear evident to us, we should be obliged to prove the

truth of the reasoning which makes us converts to this belief.

Pyrrho, like Homer, compared man to the leaves of trees, which perpetually succeed each other, and are constantly replaced by new ones. Whilst he lived he was regarded with the greatest veneration, and he died after having attained his 90th year.

BION,

Was a disciple of Theophrastus, who succeeded Aristotle in the Peripatetic School, towards the 114th Olympiad.

The philosopher Bion studied a long time in the academy. This school displeased him; he rediculed the laws they observed there, and made them every day subjects of raillery; at last he quitted it entirely. He took a cloak, a staff, and a bag, and embraced the Cynic doctrine; though even to that he made some objections, and modulated it by adopting with it many of the precepts of Theodorus, the disciple and successor of Aristippus, of the Cyrenaic school: finally, he studied under Theophrastus, who succeeded Aristotle.

Bion possessed a fine understanding, and was a very good logician; he excelled in poetry and music, and had a particular genius for mathematics. He indulged himself in his manner of living, and passed his life in dissipation. He never remained long in any place; he walked from town to town, and was to be found at all festivals, where his great talents amused the company, and could not fail to ensure him their admiration. As he was very agreeable, every body received and entertained him with pleasure.

Bion heard one day that some of his enemies had spoken of him to the king Antigonus, ridiculing the meanness of his origin: he did not seem offended, and affected to be ignorant of having discovered it. Antigonus sent for Bion, anticipating that he would be much distressed: he said to him, "Tell me in a few words thy name, thy country, thy origin, and of what profession were thy parents?" Bion with the greatest coolness replied, "My father was a free man who sold lard and salt butter; it was impossible to guess whether he had been formerly handsome or ugly, his face was so disfigured by the blows it had received from his master. He was born on the banks of the Borysthenes, and was consequently a Scythian: he became acquainted with my mother in some place of public resort where they met; and there they celebrated their marriage. I know not what crimes my father committed; but he was sold with his wife and children. I was an engaging boy; an orator bought me, and when he died left me all he was possessed of: I immediately tore his will, which I threw into the fire. I proceeded to Athens, where I made philosophy my study. You are now acquainted with my name, my country, my father, and my whole history, at least as much as I know of it myself: Perseus and Philander, in pretending to know more, have only been seeking to amuse you at my expense." Bion was one day asked, what men might be considered the most unhappy. "Those," replied he, "who wish most passionately to be happy, and to live in a state of perfect exemption from care."

He said that old age was the acmé of all miseries; that all misfortunes reserved themselves for this period; that no one ought to count the number of his years, but in proportion to the glory which he may have acquired during the course of them in the world; that beauty was a blessing that did not depend on ourselves; and that riches were the excitement to all great enterprises, because without them nothing can be accomplished, whatever ability we may have for other pursuits. He one day met a man who had squandered away his wealth: he said to him, "The earth swallowed Amphiaraus; but as for thee, thou hast swallowed the earth." A talkative and very importunate man mentioned to him that he designed to ask him a favour: "I will do willingly what you wish me," replied Bion, "provided that you send me some one to tell me what you want, so that you do not come yourself." Another time he put to sea in a vessel accompanied by men of bad character; they were taken by pirates. "These villains!" said one to the other; "should they recognise us, we are undone."—"And for myself," said Bion, "I am lost if they do not know me." He saw one day coming towards him a certain envious person, who appeared very unhappy. "Has any misfortune befallen you," said he to him, "or has any good befallen any other person?"

When he saw a miser passing, he said to him; "Thou possessest not thy good things: it is thy good things which possess thee." He said that misers hoarded their wealth, as if it was for their own use only; and that they feared to avail them-

selves of it, as much as if it belonged to others. He deemed it one of the greatest evils not to be able to endure misfortune.

He said that no one ought to be reproached with old age, since it is a state at which every one wishes to arrive. That it is better to give away our own riches than to wish for those of others, because it is possible to be happy with a small proportion of them; and to wish for what we have not, always brings unhappiness. That sometimes rashness is not unbecoming in a young man; but that old men should always consult prudence: that when we have gained friends, they should always be retained, whatever they may be; lest it should appear that we have associated with wicked men, or that we have neglected good ones. He advised his friends to believe that they had made some progress in philosophy, when they yielded neither to painful or pleasurable sensations, whether they received injuries, or listened to compliments paid them. He said that evil deeds were bad companions for conscience, since it was very difficult for a man to speak boldly, when his conscience reproached him with any thing; and when he believed that a Divine Being was justly irritated against him: that the road to eternal misery must be very easy, since it might be pursued with our eyes shut: that those who could not philosophize, and who attached themselves to the improvement of general science, were like the lovers of Penelope, who contented themselves with the society of the servants of the house, being unable to obtain that of their mistress. When Bion was at Rhodes, he remarked that all the

Athenians who were in that island applied themselves entirely to the cultivation of eloquence and declamation; he began to teach philosophy. Some one blamed him, because he would not come into the pursuits of those around him: "I have imported wheat," replied Bion; "do you advise me to sell barley?" When they spoke to him of the Danaides, who perpetually drew water in tubs pierced with holes, he said, "I should consider them much more pitiable, if they were obliged to draw it in vases which had no hole at all."

After having led an abandoned life, Bion fell ill at Chalcis, where he languished for a long time. As he was very poor, and had not any money to pay for the attendance of servants in order to take proper care of him, king Antigonus sent him two slaves, and presented him with a chariot in order that he might go out when he wished.

It is said that Bion, during his illness, repented of having despised the gods; and he had recourse to them to afford him consolation in this pitiable situation: he made the altar smoke with the savour of his sacrifices: he confessed his crimes, and had the weakness to implore the assistance of an old sorceress, to whose arts he abandoned himself: he uncovered his arms and his neck, in order that she might fasten her spells to them. He admitted the most extraordinary superstitions: he ornamented his door with laurels, and was willing to submit to any thing to preserve life; but all these remedies proved useless, and the unhappy Bion died at last—a victim to the diseases his past dissipations had brought upon him.

EPICURUS.

Born the 3d year of the 109th Olympiad; died the 2d of the 127th, aged 72 years.

Epicurus, of the family of the Philaides, was born at Athens, towards the 109th Olympiad. From the age of fourteen, he applied himself to the study of philosophy. He studied some time at Samos, under Pamphilus, the Platonist; but he never admired his doctrines: he therefore withdrew himself from his school, and did not attach himself to any other master. It is said that he taught grammar, but in a short time he became disgusted with this also. He read with much pleasure the works of Democritus, which assisted him in composing the system he afterwards formed. At the age of 32 he taught philosophy at Mitylene, and then at Lampsacus. After five years he returned to Athens, where he instituted a new sect. He purchased a beautiful garden, which he cultivated himself. It was there he established his school, and led a calm and quiet life with his disciples, whom he instructed whilst they were walking and at work: and he made them repeat by heart the precepts which he gave them. People came from all parts of Greece to have the pleasure of conversing with him, and contemplating him in his solitude. Epi-

curus possessed great sincerity and candour of disposition. He was mild and affable to every body; and had so affectionate and strong a feeling for his relations and for his friends, that he consulted only their happiness, and devoted all he possessed to them. He expressly commanded his disciples to have compassion for their slaves: he treated his own with peculiar humanity; he allowed them to study, and took the trouble to instruct them himself, along with his own disciples. Epicurus never took any other nourishment than bread and water, or the fruit and vegetables which grew in his garden. He said sometimes to his attendants, "Bring me a little milk and cheese, in order that I may have a treat." "Such," says Laërtius, "was the life of him who has been represented as a voluptuary!" Cicero, in his "Tusculan Questions," exclaims: "Ah! with how little Epicurus contented himself!" The disciples of Epicurus imitated the frugality and other virtues of their master: they, like himself, lived on fruit and vegetables; some took occasionally a little wine, but others never drank any thing but water. Epicurus did not wish them to have a common purse, like the disciples of Pythagoras, "because," said he, "it is rather a mark of distrust amongst themselves, than of a perfect union." He believed there was nothing more noble than the study of philosophy; that young men could not begin it too soon, and that old ones ought never to relinquish it: since the object of it was to live a happy life, consequently every body must be anxious to embrace it. The felicity spoken of by philosophers, he main-

tained to be a natural one; that is to say, a state of happiness at which it is possible to arrive in this life, by employing the reason with which Nature has gifted us. Epicurus thought it consisted not in sensual pleasure, but in tranquillity of mind and bodily health. He had no other idea of supreme good than possessing these two blessings at the same time.

He reasoned, that virtue is the most powerful means of rendering life happy, because there is nothing more desirable than to live wisely and according to the rules of honesty; to have in oneself no cause of reproach; to be guilty of no crime; to injure nobody; to do as much good as it is possible; and, in short, not to fail in any of the duties of life: he infers from this, that only the good can be happy, and that virtue is inseparable from tranquillity. He was never tired of praising sobriety and continence, which powerfully tend to preserve in the mind a settled calm, to ensure bodily health, and even to repair it when it has once been weakened. "We ought," said he, "to accustom ourselves to be satisfied with a little; it is the greatest wealth that can ever be acquired. The most common food affords as much pleasure, when there is absolute hunger, as the most delicious meats: people are always better when they live simply; the head is never disordered, the mind is free, and there is then always a capability to search after truth, and to consider the reasons by which we are induced to prefer one action to another." He showed, in short, that recreations which are occasionally enjoyed are much more relished, and the reverses of

fortune much more easily endured, by persons who know how to be contented with the little that nature requires, than by those who are accustomed to live luxuriously and magnificently. "We cannot," he would add, "too carefully avoid that kind of debauchery which pollutes the body and brutifies the mind. However desirable pleasure may appear in itself, we ought to fly from it when the evils in its train exceed the satisfaction which results from it. And in the same manner it is better to suffer any thing unpleasant, if it be sure to be recompensed by a good yet more considerable." He maintained, in opposition to the Cynics, that indolence was positive pleasure, and that the pleasures of the mind were much more actual than those of the body: "For," said he, "the body feels only the present pain or pleasure, whereas the mind feels also the past and the future." He believed that the soul is corporeal, because it acts upon the body and participates in all its joys and sorrows; wakes us in an instant from a sound sleep; and even makes us change colour, according to its own varying emotions. He holds, that unless the soul were corporeal, it could not possibly have any connexion with the body.

"For only matter can be touch'd, or touch."

"*Tangere enim et tangi, nisi corpus, nulla potest res.*"

He imagined the soul to be nothing more than a coat of matter thinly spread over the whole of the body; of which it constituted a part, as much connected with it as the foot, the hand, or the head: hence he concludes that it is destroyed by death,

that it is dissipated like a vapour, and that it retains no consciousness or feeling any more than the body; that consequently death is not to be feared, since it is no ill; either good or evil consisting entirely in consciousness: death, therefore, being a privation of all consciousness, is a thing which in no way concerns us, since we can never have any thing in common with it; as whilst we are, it is not; and when it is, we are not: when a man is in the world, it is indeed very natural for him to wish to remain, as long as he finds pleasure in it; but he ought to feel no more reluctance in leaving it, than at rising from table, after making a hearty dinner. He said that few people knew how to use life properly; that every man, despising the present moment, looked to some future good, whence he was to derive his happiness, and was generally surprised by death, before he had time to accomplish half his schemes; and that to this procrastination of felicity was owing the misery of human life: that therefore nothing was more proper than to enjoy the present moment, without anticipating the future; and that we ought not to estimate the happiness of life by the number of years we may remain upon the earth, but solely by the enjoyments that may have fallen to our share. "A short and agreeable life," said he, "is much more desirable than a long and dull one. It is delicacies we look for at an elegant entertainment; and not for a great number of ill dressed-dishes: if we acknowledge that after death we shall be for ever deprived of enjoyments, we must recollect also, that we shall no longer entertain a desire to possess them; any more

than we had before we were born." He deemed it a great weakness to be afraid of the representations that were made of the infernal regions; showing that the punishments of Tantalus, Sisyphus, Tityrus, and the Danaides, were ingenious allegories invented to exemplify the passions and anxieties with which men are tormented in this world; and that it was the business of a wise man to get rid of all such dreads, which only served to disturb the enjoyment and tranquillity of life.

He made liberty to consist in complete indifference: he rejected fatalism, and looked upon the art of divination as a frivolous thing; it being impossible to know future events, since they are regulated by human caprice, and do not spring out of necessary causes.

Epicurus always spoke in the sublimest terms of the Divinity; and wished every one to entertain on that subject sentiments equally elevated as his own: he expressly forbade any of his disciples to attribute to the Supreme Being any thing unworthy of immortality and perfect happiness; and remarked, that the really impious man was not he who disbelieved in the gods who were held in adoration by the vulgar, but he who fell into all the errors respecting them that the vulgar entertained. He inculcated that our devotion was due to the Divinity on account of his perfections; and that we ought to render it to him on that consideration alone; and not from fear of punishment or hope of reward: he blamed the superstitions which only served to abuse the credulity of the vulgar, and were often made a cloak for the most iniquitous

practices. The religion of his country did not consider the gods as exempt from human frailties; but he regarded them as happy beings, residing in delightful places, where neither wind, nor rain, nor sorrow, ever came; and where the air was always serene, the light always brilliant, and the consciousness of their own felicity was their sole and sufficient occupation. He believed them to be entirely free from every thing that annoys and embarrasses mortals; and that, wholly independent of us for their happiness, they could not possibly be affected either by our good or bad actions; with which, indeed, he maintained they could not any way interfere, without involving their own felicity. Hence he deemed all invocations, prayers, and sacrifices, superfluous: and that there was nothing meritorious in having recourse to the gods, and prostrating ourselves before their altars in all our emergencies; for that we ought to submit to every thing which comes to pass, with an equal and unruffled mind. He adds, that men do not derive their ideas of the gods from reason; and that the fear which seems intuitive in us of these tranquil beings, originates often in the mere phantoms of our own imagination, which presents gigantic and hideous forms to us in our dreams. Sometimes these forms appear to threaten us, in imperious and haughty tones suited to their majestic mien; we see them perform the most astonishing things, apparently at their pleasure; and as there is no place in which these phantoms do not appear, and as there are many wonderful effects of which the causes appear to be unknown, persons who are

unenlightened, contemplating the sun, the moon, the stars, and the regularity of their movements, immediately imagine these nocturnal spectres to be eternal and omnipotent beings: they assign to them the middle of the firmament for their abode, because it is from there that they see the thunder, lightning, rain, hail, and snow, proceed: they make these beings preside over the conduct of this admirable machine of the world; and attribute to them, in general, all the effects of which the causes lie hidden. "Hence," says he, "arise the immense number of altars that are to be found in all parts of the world;" and he believes that the worship which is offered up to the gods has no other origin than these groundless fears. Lucretius, agreeably to the doctrines of Epicurus, says, in speaking of the delightful dwelling of the gods, that we are not to suppose that there exists any resemblance between them and the palaces that we see on earth; that the gods being of so fine a material that they do not come under the cognizance of our senses, and that we can scarcely even form an idea of them, the places which they inhabit must of necessity be proportioned to the subtlety of their nature. All philosophers agree that, according to the ordinary course of nature, nothing can be produced from nothing; and that not any thing can be reduced to nothing. We are taught by experience, that from the ruins of one body other bodies are produced, so that consequently they must have one common origin; and it is this common origin that is called primitive matter: respecting this primitive matter, a variety

of opinions have been entertained. Epicurus believed it to consist of atoms; that is to say, of small indivisible corpuscules, of which he says all things are composed. Besides atoms, he admits another principle, namely, a vacuum or void: he does not, however, consider it as a principle in the composition of bodies, he admits it only as connected with motion; "for," says he, "if there were not small empty spaces spread throughout nature, there would be no such thing as motion; the whole mass of matter would remain perpetually pressed together like a rock, and consequently would never be susceptible of any reproduction." He maintains that these atoms have existed from all eternity; that their forms, though finite, are varied to a degree which is beyond our comprehension; and that each distinct form is still a combination of an almost infinite number of atoms: he attributed their motion to their own weight; that they united by the force of collision; that the various combinations in which they arranged themselves produced the various effects which we see in nature; that consequently all those effects were attributable to chance alone, which had caused the fortuitous assemblage of a certain number of atoms of a certain form. These atoms he compared to the letters of the alphabet, which form different words, accordingly as they may be differently arranged. Thus, for instance, the words *are* and *ear*, although composed of the same letters, are of quite different significations: that in consequence of their different arrangement, and in the same manner, atoms formed very different bodies; according to the different forms and

proportions in which they might be arranged. Nevertheless, he maintained that all sorts of atoms are not all alike proper for the composition of all sorts of bodies; for instance, it appears highly probable that those atoms which compose a fleece of wool, are not equally fit to compose a diamond; as we may see many words which are formed without one letter among them in common. He imagined these small bodies to be in perpetual motion; that therefore nothing in nature remained long in the same state; that some diminished, whilst others augmented from the fragments of those that were thus diminished. Some decayed, whilst others acquired fresh vigour; hence, that the duration of every thing in the universe is only temporary. Yet, that as in proportion that one body wastes, the atoms which are detached from it combine with others, and form another body altogether different from that to which they had formerly belonged, so nothing can entirely perish. though the existence of all things in any given form be only temporary; and that though at last every thing may seem to disappear, yet nothing can ever be utterly lost or annihilated.

Epicurus supposed that there had been a period when all the atoms were in a state of separation from each other; that by fortuitous combination they at length composed an infinite number of worlds; each of which will perish at the end of a finite period; either by fire, as if the sun were to approach so near the earth as to burn it up, or by some great and terrible shock, which will instantaneously plunge every thing into disorder, and irretrievably destroy the machinery of the world;

in short, that this variety of worlds may be made to perish in a variety of ways; but that, from the wreck of each, others will be formed, which will immediately begin to produce new animals.

It appears probable, from this view of the subject, that the very world which we inhabit is only a heap of ruins from some mighty and overwhelming destruction: in proof of which we have only to contemplate the dreadful gulphs which the sea presents; the lofty chains of mountains, and the long ledges of rocks, some of which lie horizontally, others rise perpendicularly, others are thrown across. Witness also the inequalities even in the bowels of the earth; the subterranean rivers, lakes, and caverns, which they contain; and also the still greater inequalities to be found on its face, intersected as it is with seas, lakes, straits, islands, and mountains.

Epicurus supposes the universe to be infinite: that this grand whole has neither centre nor boundaries: and that from whatever imaginary point we may diverge, there is an infinite space to traverse, of which it is impossible ever to arrive at the end.

He considered it mere weakness and vanity to imagine that the gods had framed this world for the sake of the human race. "It is not very likely," said he, "that, after remaining so long in a state of tranquillity, they should think of changing their original mode of life for a different one; it is moreover fair to infer, by the imperfections which may be discovered in it, that this world cannot be the production of the gods."

He believed that man and all other animals originally came out of the earth in the same manner as we see it teeming with rats, moles, and insects of every species. He supposes the earth in its primitive state to have been fat and nitrous; that being gradually heated by the sun, it put forth herbage and shrubs, and began to throw up on its surface a great number of small tumours, in the same way that mushrooms spring up; that these tumours coming to maturity, the skin swelled and broke, and gave liberty to a little animal, which, creeping out from the moisture that had generated it, began to respire; and that as soon as these little animals were thus born, there issued from the same tumours that had served them as their wombs, streams of milk wherewith to nourish them. Among the vast numbers of animals thus brought forth, many monsters were to be found—some without heads, others without feet; some without mouths, others mere trunks; so that some were unable to take nourishment, and others to propagate their species: hence there only remained such as were perfectly organised, and from them we derived all the different species of animal life which we find now existing.

The earth in its primitive state was not, according to Epicurus, subjected to such extremes of heat and cold, and vicissitudes of the seasons, as at present. All things were then in their infancy: the race of men, newly sprung from the earth, were much more robust than we are; their bodies were covered with shaggy hair like the bears; they neither required nor knew the use of garments;

and the coarsest food sufficed to nourish them. Wherever night happened to come upon them, there they threw themselves naked on the earth to sleep; and if it chanced to rain, they crept beneath the bushes for shelter. They had not yet begun to congregate together. Every one thought only of himself, and laboured only for his individual wants. Among other productions of the earth, were trees, which, increasing every day, had formed vast forests. Men, therefore, began to live upon acorns, wild apples, and the fruits of the arbutus. In procuring these they were often exposed to rencontres with bears and lions, and they began to go in parties, in order that they might be better enabled to defend themselves from these ferocious animals. They next raised small huts, occupied themselves in the chase, and contrived to make themselves garments from the skins of the animals they killed. They chose wives for themselves, and each lived in his own hut, with the woman that he selected. From the intercourse between these pairs arose children, who softened by their infantine endearments the ferocious humour of their father. Such was the origin of society. Neighbourhood begot friendship, and injuries were mutually avoided. At first, signs only were made use of to signify wants, but afterwards they found it more convenient to invent certain names, which they bestowed at random upon objects, and gradually proceeded from them to form a jargon which they made use of as a vehicle for the interchange of their thoughts.

The use of fire was discovered to them by the

sun, without farther contrivance: they at first baked in its rays the meats which they procured in the chase; but one day a flash of lightning chanced to fall upon a heap of combustible matter, and set it on a blaze in a moment. The men, who already knew the value of fire, instead of extinguishing it, endeavoured carefully to preserve it; and every one carried a portion of it to his own hut, and used it to dress his victuals. After this, towns were built and lands divided; the shares were not, however, parcelled out with impartiality. The strongest and most cunning helped themselves to the best portions, constituted themselves kings, forced others to obey them, and built citadels to avoid being subjugated in their turns by their neighbours. In those days men had no other weapons of defence than their hands, nails, and teeth, or sticks and stones: such were the arms with which they settled their disputes. Being induced for some cause or other to set fire to forests, they discovered veins of metal, which, being melted by the heat, ran along the little cracks in the earth: delighted with its brilliancy, they imagined, seeing that it was capable of being liquified by fire, that they might mould it into any form they wished. At first they only thought of applying it to arms; they, therefore, esteemed copper much more highly than gold; finding that weapons of gold would not take by any means so sharp an edge as those of copper. They afterwards made use of this metal likewise for bits, plough-shares, and, in short, for every thing else that it was fit for.

Before the invention of iron, clothes were made

of various materials knit together; but as soon as it was found that this metal could be made subservient to all the purposes of life, means were devised for weaving stuffs and linens for the increased convenience of the human race. For the art of sowing they were indebted to Nature herself.

From the beginning of the world, it had been evident that the acorns which fell from oaks, produced other trees exactly like the oaks themselves; accordingly, men, when they were desirous of having oaks grow in any particular spot, planted acorns; and as the same result was produced from the same cause, with respect to all other plants, individuals each sowed that grain of which he had most need. The next observation that presented itself was, that in every species whatsoever, the increase depended greatly on the degree of cultivation which the soil received; and hence the attention of the community was quickly turned to agriculture.

Until this period strength and address had sufficed to maintain superiority; but no sooner had gold made its appearance, and mankind suffered themselves to be dazzled by its brilliancy, than every one sought to hoard it up for himself. Some enriched themselves greatly by this means; and the consequence was, that the people soon abandoning their first sovereigns, who had no other merit than their strength or cunning, attached themselves solely to those who had wealth. The kings were massacred, and the government descended into the hands of the people: laws were framed, and magistrates appointed to enforce obedience to them,

and to regulate public business. In proportion as mankind thus departed from their original ferocity, they began to cultivate the pleasures of society, and to make entertainments for each other, at which, after having eaten and drank of the best fare they had to offer, they solaced themselves with listening to the warblings of the birds; and afterwards endeavoured to imitate them, and composed songs which they sung to the same notes that they had learned from the birds. The soothing murmur of the winds, as they passed over the brooks, suggested to them the invention of flutes, and the admiration with which they gazed on the celestial bodies induced them to turn their attention to astronomy. Avarice, likewise, began to exert its influence over their actions. They made war upon each other, for the purpose of dispossessing others of their property; this afforded excitement to poets to describe the valiant exploits that took place in these engagements, and for painters to represent them; and the tranquillity and abundant leisure which they possessed in the intervals of peace that succeeded these wars, afforded them the opportunity of perfecting themselves in the arts originally suggested to them by necessity, and even to invent new ones to increase the conveniences of life.

To the objection which was opposed to this theory of Epicurus, that the earth no longer brought forth men, lions, dogs, or other animals, he replied, that the fecundity of the earth was exhausted by age, as a woman advanced in years no longer bears children; that lands newly cultivated produce much greater crops the first years than in

succeeding ones; that when a forest is cut down, the same ground no longer furnishes such trees as have been rooted up, but only a degenerate and dwarfish race, such as thorns, briers, and other underwood. He argues, moreover, that there may be, even at the present time, rabbits, hares, foxes, bears, and other animals, brought forth in a perfect state by the earth alone; but that such events occurring only in solitary places, where we cannot have evidence of the fact, we are unwilling to admit it, any more than that of rats being produced out of the earth, because we ourselves have never seen any other than what were produced by other rats.

Philosophers are divided in their opinion as to what ought to be considered as the test of truth. Epicurus maintains that there is no other criterion of it than that which is afforded us by our senses; and that it is by relation to them alone that we can distinguish things that are true from those that are false.

Respecting the understanding, he maintained that in its primitive state it resembles a blank sheet of paper, being devoid of any idea or impression whatsoever; that when the corporeal organs are fully formed, it gradually receives knowledge through the medium of the senses; that it becomes enabled to think on things absent; and thus is liable to deceive itself, by taking for present, that which is absent; and even occasionally, that which does not exist at all. That in judging by the senses, on the contrary, we can never be deceived, as by them we can only perceive objects which are actually present,

and consequently can never be mistaken as to the reality of their existence. "None but a madman, therefore," says Epicurus, "will be satisfied with arguments or reasons independent of the concurrence of his senses."

The nature of vision has been explained by philosophers in a variety of ways. Epicurus imagined that from all bodies a number of their aerial forms were perpetually flying off, exactly resembling the bodies from which they were thus detached; that the air was free of these fine subtle forms, and that it was by means of them that we were enabled to form our perceptions of external things. He held that scent, heat, sound, light, and other sensible qualities, are not simple perceptions of the mind, but positive and external as they seem; and that a certain quantity of matter, agitated in a certain manner, actually constituted scent, sound, light, heat, and other sensible qualities, independent of any sentient being: that, for example in a flower garden, small particles are perpetually detaching themselves from the flowers, and fill the air all around with delicious odours, similar to what we ourselves should perceive were we walking in the garden; that in the same manner when a bell rings the surrounding atmosphere is filled with sharp tremulous sounds, such as vibrate in our ears on hearing it; that as soon as the sun begins to appear, the air is filled with brilliant appearances, like the light which shines upon our eyes; and that when the same thing appears different to two different animals, it is because these animals differ from each other in their internal organisa-

tion; that, for instance, the reason why the leaves of the willow appear bitter to man and sweet to the goat is, that goats and men are not constructed in the same manner internally.

The Stoics, who, notwithstanding the severity of their professions, were vain to an excess, were extremely jealous of the number of friends and followers that attached themselves to Epicurus; whose philosophy was, moreover, very different from that of the Stoic school. They not only tried by every means in their power to decoy him, but even propagated many infamous calumnies of him in their writings. Hence it is that posterity, who have chiefly known Epicurus through the representation of the Stoics, have suffered themselves to be deceived into the idea that he was a man of debauched habits; whereas he was exemplary for the purity, consistency, and moderation of his conduct in every respect. An honourable testimony in favour of his chastity is borne to him by St. Gregory:—"Epicurus," says this father of the church, "defines the object of human existence to be enjoyment; but lest any one might imagine that it could be sensual pleasure which he meant, he set an example in his own life of unimpeachable chastity and uniform temperance; confirming the sincerity of his precepts by the purity of his practice."

Epicurus always declined taking any part in the government of the republic, preferring a life of leisure and tranquillity to the anxiety of state affairs. The statues publicly erected to him by the Athenians sufficiently testify the esteem in which he was held. Those who once attached themselves

to him never left him, with the exception of Metrodorus, who quitted him to study in the academy under Carneades, but returned at the end of six months, and remained with him until his own death, which took place a short time before that of Epicurus.

The reputation of the school of Epicurus, always maintained its original splendour; and when all other systems were almost abandoned, his was held in unabated esteem. He was still teaching at Athens, when he was taken ill in that city of a retention of urine, which was the source of the most exquisite sufferings to him. Perceiving that his existence was drawing to its close, he affranchised a number of his slaves, disposed of his effects, and ordered that his own birth-day, and that of each of his parents, should be annually solemnised about the tenth day of the month Gameleon, or January. He bequeathed his garden and his books to Hermacus of Mitylene, who succeeded to him on condition that they should descend in succession to all those who might in future fill the same place. He wrote to Idomeneus as follows:—

"Thanks to the Gods I am at length arrived at the last and happiest day of my life. I am so tormented with the violence of my disease, so racked with pains in the bladder and intestines, that it is impossible to imagine a state of greater torture. In the midst of all my sufferings, however, I find consolation in the retrospect of my life, and the thought that to me philosophy is indebted for many of its soundest arguments. I conjure you by the attachment you have always evinced for me and

for my doctrines, to take care of the children of Metrodorus." A fortnight after the commencement of his attack, Epicurus went into a warm bath prepared expressly for him. As soon as he entered, he asked for a glass of pine wine, and having drank it, expired immediately afterwards, in the very act of exhorting his friends and disciples who were standing around him, to bear him and the precepts he had given them, in their remembrance. The Athenians testified the most lively grief at his death, which took place in the hundred and twenty-seventh Olympiad.

ZENO.

Died in the 129th Olympiad.

ZENO, the founder of the sect of the Stoics, was a native of Cittium in the isle of Cyprus.

In order to determine what course of life he should pursue, his first care was to consult the oracle to learn of it what plan he should adopt to become happy. The oracle replied that it was necessary for him to assume the colour of the dead. Zeno concluded that it was the hidden meaning of the divinity that he should devote himself to the study of the writings of the ancients; and reflecting seriously upon it, he began with great assiduity to apply himself to the reading and understanding of them, and to follow to the utmost of his ability the advice of the oracle.

One day, in returning from Phœnicia, where he had been to buy purple, he was shipwrecked in the Pyræus. The loss he sustained on the occasion rendered him unhappy and dejected. He returned to Athens, and calling at a bookseller's for some work that might tend to console him, began to read the second book of Xenophon, in which he shortly found such great delight that his grief was

entirely banished from his mind. He enquired of the bookseller where such men were to be found as Xenophon described in his work. "See," said the bookseller, pointing with his finger to Crates the Cynic, who chanced at that moment to be passing by, "there is such a one as you seek, follow him." Zeno immediately followed Crates, and from that very day became his disciple, at which period he was about thirty years of age.

Zeno had a great deal of modesty and reserve, and could not reconcile himself to the bold effrontery of the Cynics. Crates perceived that he was uneasy on the subject, and was desirous to cure him of his weakness. He one day gave him a pot full of lentils, and desired him to go with it through that part of the city called Ceramicus. Zeno coloured with confusion, and endeavoured to conceal his features that he might not attract observation: "Foolish fellow," said Crates, "why are you ashamed, since you have committed no offence?"

Philosophy had many charms for Zeno, and he frequently praised fortune for the entire wreck of his property, lauding the kindness of those storms that had turned his mind from worldly possessions. He studied above ten years under Crates, without ever being able to acquire the licentious freedom of the Cynics. At length, he became desirous to quit his old master to study under Stilpo of Megara, but Crates laid hold of his cloak and endeavoured to retain him by force. "O Crates," said Zeno, "a philosoper ought to be detained by the ears alone; you must convince

me by sound arguments that your doctrines are superior to those of Stilpo; for if you are unable to do so, though you may by force compel me to remain with you, my body only will be yours, my mind will be altogether in the possession of Stilpo."

Zeno passed the next ten years in the school of Stilpo, Xenocrates, and Polemo; after which period he withdrew himself from them and established a new sect. His reputation quickly spread throughout Greece, and in a short time he became the most distinguished philosopher of the whole country. People came to him from all parts and were eager to become his disciples, and as he generally taught beneath a porch, or gallery, his followers have received the appellation of Stoics.

The Athenians honoured Zeno so highly that they confided to him the care of the keys of the city. They caused his statue to be erected, and presented him with a crown of gold. Antigonus, the king, could never sufficiently express his admiration of this philosoper, and never came to Athens without attending his discourses; frequently he went home to sup with him, or took him to the house of Aristocles the player on the harp. But Zeno gradually avoided all feasts and public entertainments, under the apprehension of becoming too familiar and convivial. Antigonus used all his influence to attach him to his person, but Zeno declined leaving Athens, and sent in his stead Perseus and Philonides, with the assurance that he experienced considerable gratification at the dé-

sire the king manifested for knowledge, and that nothing was more effectual than the love of philosophy in separating the mind from sensuality, and directing it towards virtue. "Indeed," added he, "did not my age and impaired state of health prevent my undertaking a journey, I should not have hesitated to accompany you; but since it cannot be so, I send you two of my friends, equal to myself in ability and learning, and far more robust, and more capable of fatigue. If you converse seriously with them, and diligently attend to their precepts, you will soon discover that nothing will be wanting to your means of attaining the chief good."

Zeno was tall, thin, and of a dark complexion, for which reason he was by some of his followers, surnamed the Palm-Tree of Egypt. His head inclined towards one side, and his legs were large and had the appearance of disease. His dress always consisted of a thin stuff, the cheapest that could be procured. His invariable rule in diet was to restrict himself to the use of bread, figs, honey, and sweet wine; never taking any article that required cookery. His continence was so rigid that it was usual in praising any one for this virtue, to say, "he is more chaste than Zeno." Though of a grave deportment, his wit was lively, and his humour caustic and severe, and in delivering it he usually knit his brow, and compressed his lips. Nevertheless in agreeable company he was gay, and the delight of the whole assembly. If any one asked the reason of so extraordinary a change: "lupins," he replied, "are naturally

bitter, but when they have been steeped for some time in water they become mild and sweet."

In his discourse he was extremely concise, and gave as a reason for it, his conviction that the speech of a wise man ought to be as brief as possible. When he reprimanded any one he never used many words, and those were always indirectly applied.

One day a young man pressed him with much earnestness for information on a subject that was beyond his capacity to understand. Zeno called for a mirror, and placing it before the youth: "Look," said he, "how do these sage questions, and that face of inexperience, agree together?"

The feeble harangues of certain orators he compared to the coin of Alexandria, which though splendid in appearance was made of worthless metal.

With respect to the education of youth, he was accustomed to say that the greatest injury they could suffer was to be brought up in the principles of vanity; that they ought to be instructed in the rules of civility, and to do nothing out of proper time or season: "Caphesius," added he, "seeing one of his pupils inflated with pride, gave him a box on the ear, saying, were you elevated to a station above other men, that circumstance alone would never constitute you a man of worth; but by becoming a man of worth you would in consequence become raised above the level of other men."

On being asked what a friend was, "It is another self," he replied.

Being present one day at an entertainment given to the ambassadors of Ptolemy, he spoke not a word during the whole repast. The ambassadors were surprized, and asked him if he had nothing to communicate to the King their master. "Tell him," replied he, "that you have seen a man who knows how to be silent."

The Stoics contended that the proposed object of life should be to live agreeably to nature; and that to live according to nature, is never to act in opposition to the suggestion of reason, which is a universal law, to be observed by all men alike.

They taught that virtue should be followed for its own sake alone, without any expectation of reward; that in itself it was sufficient to render men happy, and that they who possessed it would enjoy perfect contentment, even in the midst of the greatest evils.

They maintained that only what was good could be useful, and that what was criminal could never lead to utility.

Sensual enjoyments, they observed, could not be estimated as a good, because they were dishonourable; and nothing dishonourable could be regarded as good.

A wise man, said they, is a stranger to fear; neither has he pride, since glory and infamy are alike indifferent to him. The character of the wise man is compounded of severity and sincerity; he is not prohibited the moderate use of wine, but inebriety he must strictly avoid, that he may not lose, even for a single moment in his whole life, the exercise of his reason; he ought to have a

deep reverence for the gods, to offer them sacrifice, and to shun all degrees of intemperance.

They maintained that only the wise man is capable of friendship; that he ought to take his share in the affairs of the republic, in order to prevent vice, and to excite the citizens to virtue; that only such as himself ought to be entrusted with the government of the state, since it was only persons of his description who could decide respecting what was really right or wrong; that no others could be in themselves irreproachable, and incapable of committing an injury against any one; and that they alone were exempt from that vulgar admiration which dazzles and bewilders the perceptions of common people.

They held that the virtues were so closely connected with each other, that it was impossible to possess one without possessing all. That there is no medium between virtue and vice—for, said they, as it is absolutely necessary that a thing must be right or wrong, so every action must be good or bad.

Zeno lived to the age of ninety-eight years, without ever having experienced the least sickness. He was greatly regretted after his death. When king Antigonus heard of the event he was much affected by it: "ye gods," said he, "what a treasure I have lost!" He was asked why he esteemed this philosopher so highly, "it is," said he, "because not all the valuable presents I made him could ever tempt him to commit a mean action." He immediately sent a deputation to Athens to request them to suffer Zeno to be buried in the Ceramicus.

The Athenians on their part were not less sensible of the loss of Zeno than Antigonus was. The chief magistrates made a public eulogy on him after his death, and in order to render it still more authentic, issued a public decree in the following terms:

DECREE.

"Whereas Zeno, the son of Mnaseus of Cittium, having passed many years teaching philosophy in this city, proving himself in all things a man of extraordinary merit, and constantly directing the youth under his care to the pursuits of virtue—always himself leading a life conformable to the doctrines he taught,—the people deem it proper that he should be publicly eulogised, and presented with a crown of gold, which he hath justly merited on account of his perfect integrity and temperance; and to erect a monument to him in the Ceramicus, at the public expense. The people decree also that five persons shall be chosen in Athens, to whom the superintendence of the making of the crown, and the building of the monument shall be entrusted: also that the secretary of the Republic shall cause the present decree to be engraved on two columns, one of which shall be placed in the Academy, and the other in the Lyceum; and that the money necessary for this undertaking shall be immediately lodged in the hands of the persons who have the direction of public business; in order that it may be made known throughout the world, that the Athenians reverence the good as much after their death, as during their lives."

This decree was issued some days after the death of Zeno, when Archenides was Archon.

Zeno's death was occasioned by the circumstance of his breaking his finger by accidentally striking against some object, as he was coming out of his school. Regarding this as a warning from the gods that his death was about to take place, h
struck the earth with his hand, and e
"Dost thou demand me?—I am ready,'
stead of endeavouring to heal his fing
put an end to his existence by strangling

He had spent sixty-three years in the
philosophy, from the time of first applyi
to it under Crates the Cynic; and forty-e
of that period he had himself taught publi
out any intermission.

THE END.

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